

The Brooklyn Jewish Center Review

November, 1945

HAVE THE JEWS A PRIOR CLAIM TO PALESTINE?

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WE NOW KNOW OUR ENEMY

THE course of British perfidy respecting Palestine has finally run the full cycle. Mr. Bevin's contemptuous reference to Jewish suffering, coupled with the obvious delay-mechanism of the Anglo-American Commission of Inquiry concerning the status of European Jews, have at long last exposed the full measure of British bad faith and laid open the primary and long-continued purpose of the British, never to relinquish control of Palestine.

From one point of view, these are disastrous blows to Jewish hopes and are the death sentence for many thousands of individual Jews, now in Europe, and now longer barred from entrance to Palestine. From another point of view, it may well be that these developments will, in the long run, have a tonic effect on the Zionist cause. Such a statement may cause surprise and wonder at the possibility of an alchemy so powerful as to bring anything good out of this sorry concoction of deceit, broken promises and power politics. The good—granted that it may happen—is this: We have for a generation deluded ourselves with a belief in the basic honesty of Great Britain in its attitude towards its responsibilities as the Mandatory Power and in its intention ultimately to honor its obligations under that status. When, from time to time, developments have cast a doubt on such honest policy, we have comforted ourselves with the belief that these were but temporary set-backs, due solely to the character of the then-functioning British Government and not symptomatic of permanent British policy. We allowed ourselves to feel that way about the MacDonald Government during the Passfield incident because, we said, while MacDonald was a Laborite, he was responsible to a cabinet

comprising all parties, including the Tories. We found the same grain of hope during the regime of Churchill, even in the face of the White Paper, because, after all, Churchill's was a Conservative party. We cannot now be similarly hopeful with respect to Attlee and his cabinet. This government is entirely Laborite and, on the question of Palestine and the Jewish Commonwealth, it stands committed, not only by its former criticisms of Conservative governments, but by its own campaign pledges of the most specific kind. It is impossible, in the whole history of modern government, to find a more deliberate repudiation of a pledge and a more cynical disregard of an obligation of honor than is the Laborite *volte-face* on Palestine. We now know that, regardless of the character of any government which may rule Britain from time to time, all of them,

on the question of Palestine, are blind to humanity, deaf to honor and callous to the verdict of history. All of them range themselves, first and foremost, on the side of their view of imperial necessity (mistaken though it demonstrably is in the case of Palestine).

The tonic to which we have previously referred lies in the fact that, at least, we now know just what it is we have to fight and can no longer be deluded by any false estimate of the nature and strength of our adversary. In Britain, we have an enemy who will always be implacable because, from her point of view, she cannot afford to give up the bastion of imperial power and strategy which the geography of Palestine represents. Thus, knowing our enemy, we will know whom to fight—and how. It is, perhaps, small comfort to find in the midst of the Jewish tragedy, but we must take it at its best and go forward from that point.

— WILLIAM I. SIEGEL

VICTORY YEAR CHANUKAH

THIS year's Chanukah lights have an added significance for us and for the world. They remind us not only of the victory of the Maccabees two thousand years ago, but also of the victory which our country and our allies achieved. This year we have added reason to offer our gratitude to God. As in the days of the Hasmoneans, the world of our day was threatened by the forces of cruelty and barbarism. Verily, we may again praise God for having delivered "the impure into the hands of the pure, the wicked into the hands of the upright, and tyrants into the hands of them that occupied themselves with Thy law."

It is for the victors of our day to prove themselves worthy of these beautiful

designations which tradition has accorded to the victors of the Chanukah tale.

Alas, when one observes the plight of the Jew in liberated Europe today, and sees how, despite the defeat of our enemies on the battle-field, he still feels the effects of the enemy's evil creed, he may well question whether the triumphant allies have risen to those heights which the Maccabean victors reached in their day.

As we shall kindle the Chanukah lights during the coming festival, let us pray that the world may kindle the lights of faith and hope, of truth and justice, of love and brotherhood, to shine for all the world.

— ISRAEL H. LEVINthal

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

The So-Called American Council of Judaism

ONE of the most tragic developments of this unfortunate period in our people's life is that we are not only faced with enemies from without, who aim to crush every hope for Jewish survival, but that we also have enemies from within, who are equally determined to thwart the realization of the Jewish hope for Palestine. Future historians will be puzzled to explain how in this harrowing era of Jewish misery, there could be found Jews who would go out of their way to put stumbling blocks in the path of the upbuilding of a Jewish Palestine. And future psychologists will have to work hard to explain the mentality of men who have made it a sort of sacred mission of their lives to nullify every hope that the Jew entertained for the last 1900 years with regard to the restoration of our people's life in Palestine.

Those of our readers who heard Rabbi Lelyveld's address on a recent Friday night must have been astounded at his revelations of these attacks on Zionist aspiration by the so-called American Council for Judaism. It is needless to say that their actions belie the name "American," if that term symbolizes sympathy for the oppressed and the down-trodden; it betrays the fundamental concepts of Judaism, with which the hope of a reborn Jewish life in Eretz Israel is so closely interwoven. Perhaps the Americanism of this group was best appraised by the infamous rabble-rouser Gerald K. Smith. In a recent issue of *The Cross and The Flag*, Smith pays this compliment to the Executive Director of the American Council for Judaism: "Rabbi Berger has been touring the nation, urging Jews to be Americans first and Jews second. . . . Rabbi Berger seems to be an American Firster. Jews would do well to accept some practical advice from the Rabbi." The members of this group must be proud of the endorsement of their Ameri-

canism by such an exponent of Americanism as Gerald K. Smith.

Back in 1918, just a few months after the proclamation of the Balfour Declaration, a number of wealthy, assimilated Jews attempted to organize the anti-Zionists in America for just such a purpose as prompted the organization of the American Council for Judaism. They approached Louis Marshall to join them and to participate in the formation of their organization. Marshall's reply is characteristic of the great American and great Jew that he was. It is worth while to quote it in full:

"I have never been identified, and am not now in any way connected, with the Zionist Organization. I have never favored the creation of a sovereign Jewish state. My interest in Jewish affairs is largely from the religious point of view. Yet, I am so impressed with the reasons which I have sought to present to you, that I would regard antagonism to Zionism at the present time as an act of treachery to the welfare of Judaism. . . . The Zionists, whether their views be sound or otherwise, are the advocates of an affirmative policy. It is one that appeals to the imagination. It is replete with poetry. It is regarded by the religious-minded of all creeds as tending to bring about the fulfillment of ancient prophecies. It aims at the reconstruction of a land which has been under the oppressors' heel for centuries and which inspires enthusiasm in the hearts of those not easily stirred. What can a handful of men whose program must be one of negation accomplish against so positive a program as that of the Zionists, endorsed as it is by the great liberal powers of the world? The outcome would be pitiable, from the standpoint of the anti-Zionists. If I belonged to the Zionist Organization, I would ask for nothing better than that such a convention as that which you had in mind be held. It would be like Mrs. Pardington seeking to keep back the At-

lantic Ocean with a broom. You would be simply overwhelmed."

There you have a Jew, with a Jewish heart, who loved his people, and to whom Judaism was a vital, living force! Even though he disagreed with the Zionist philosophy of Jewish nationalism, he appreciated what it meant to millions of his brethren, and he certainly would not do anything to destroy their hopes. If there were even a spark of true Judaism in the hearts of these members of the American Council for Judaism they would bow their heads in shame and beat their breasts in contrition as they read this stinging rebuke of American Jewry's great and unforgettable leader.

The best and clearest analysis of the motives of the leaders and members of this group was given recently by no less a thinker and scientist than Albert Einstein.

"This organization," said Einstein, referring to the American Council for Judaism, "appears to me to be nothing more than a weak attempt to curry favor with our enemies by betraying the true Jewish ideals and by aping those who claim to stand for 100 percent Americanism. I believe this method to be both undignified and ineffective, and one which will rightfully cause us to be despised and held in contempt.

"People, untrue to their own cause, do not command the respect of others. Aside from these considerations, the organization is a fairly accurate copy of the former *Zentralverein deutscher Staatsbürger Juedischen Glaubens*, 'Central Association of German Citizens of Jewish Faith,' which at a crucial moment proved itself to be impotent and was a detrimental influence on our spiritual vigor, the only factor which was capable of carrying us through these trying times."

The unholy efforts of this group ought to inspire every self-respecting, loyal Jew to work with greater zeal and devotion for that ideal which is the one hope of Jewry in Europe today, the ideal of a free and democratic Jewish Commonwealth in Eretz Israel.

Israel H. Ben-Zion

IN the letter of Ibn Saud to the late President Franklin D. Roosevelt, published in the *New York Times* on March 10, certain statements were made which may lead the not fully informed to doubt the claim of the Zionists to Palestine as the historic Jewish homeland. Following are corrections to this false document, with the pertinent quotations from it preceding the answers:

"The earliest recorded history of Palestine begins in the year 3500 B.C., its first inhabitants being the Canaanites, an Arab tribe which emigrated from the Arab peninsula and had its first abode in the lowlands, hence the name Canaanites."

The earliest recorded history of Palestine goes back to about 2750 B.C.E. and establishes the relationship of the Palestinian population with Babylonia. Where Ibn Saud gets his information that there are records going back to 3500 B.C., and that the first inhabitants of Canaan were settlers from the Arabian peninsula, is open to question. We do not know who the indigenous inhabitants of Palestine were. There are archeological finds in Palestine which indicate a pre-historic population of early geological periods. According to Ibn Saud, the Canaanites, whom he calls the first inhabitants of Palestine, were of Arabian origin. This is a figment of his prejudiced imagination. Very little is known of the historic origin of the Canaanites. In the genealogical table of Genesis 10, Canaan is designated as a descendant of Ham. It is possible, however, that the chronicler here lists the Hamitic peoples with the Semitic. There is no doubt that the Canaanites were a Semitic people, if we are to accept the spoken language as a criterion. They spoke a language similar to Old Testament Hebrew, and as closely related as are the various English dialects. This, in itself, seems to exclude their Arabic origin, for they most likely would have retained their Arabic language—a south Semitic, instead of a north Semitic tongue.

The most valid record of the Canaanites are found in the Tell-el-Amarna tablets, discovered in Egypt. In these tablets, written in the Babylonian language, the diplomatic tongue of those days, a series of letters between the various princes of Canaan and their sov-

ern lord, the king of Egypt, is given, and cover the reigns of the Egyptian kings, Amenhotep III and Amenhotep IV (1411-1358 B.C.E.). The Canaanites are called in these letters the Kinakhkhi. Ibn Saud's explanation of the name Canaan, as lowlands, has been proven erroneous and has been rejected.

The Old Testament, in a number of places, names seven nations who occupied Palestine in pre-Israelitish days. In the Tell-el-Amarna letters, the complete hegemony, or mastery, as Ibn Saud calls it, of the Canaanites is absolutely denied. There were many city states independent of one another and continually warring one against the other. As vassals of the king of Egypt, they complained against each other that they were gradually being pushed back on all sides, with the Amorites invading their land in the regions of the Lebanon and as far east as the Euphrates River. At the same time, the Hittites, another one of the seven nations mentioned in the Old Testament, penetrated their land from Asia Minor. In fact, in the story of Genesis, where we are told of the purchase of Machpel as a burial place for Sarah, Abraham speaks of his dealing with the sons of Heth, so the Hittites must have penetrated as far south as Hebron. But the most interesting fact of all is that Abdikhija, king of Jerusalem, complains that the Habir, a people whom Prof. Albright describes as being probably Hebrews, were gradually drifting in from the desert and conquering the land of Palestine. This proves that the Canaanites were not masters of Palestine, nor that the suzerainty of the King of Egypt was absolute.

"In 2000 B.C. a section of the Jews under the leadership of the Prophet Abraham emigrated from Iraq (Ur of the Chaldees), settled in Palestine and then immigrated because of famine into Egypt where they were delivered into bondage by the Pharaohs."

An Answer to the Ibn Saud Statement

HAVE THE JEWS A PRIOR CLAIM TO PALESTINE?

By DR. ELIAS N. RABINOWITZ

Abraham emigrated into Palestine from Mesopotamia in nomadic style, tending his sheep and living at peace with the inhabitants of the land. His migration to Egypt was temporary. It was his grandson, Jacob, who finally settled in Egypt. It was Jacob's descendants who were enslaved in the land of Egypt. The exodus from Egypt under Moses took place circa 1250 B.C.E., as Ibn Saud correctly states, when King Ramases II or Meneptah, ruled Egypt. What he fails to mention is that in the Bible story, the land east of the Jordan was conquered by Moses during his forty years of wandering from Egypt to the Promised Land.

"If we accept the text of the Bible we find that the conqueror of Palestine was Joshua, the son of Nun, who crossed with his Army and captured the city of Jericho from the Canaanites with great cruelty and barbarity: witness his words to his Army:

"Burn ye all that is in the city and slay with the edge of the sword both man and woman, young and old, and ox and sheep, and burn the city with fire and all that is therein." Joshua, ch. 7, vs. 21-24."

As to the capture of the city of Jericho, we do not wish to condone cruelty or massacre in any form. We must say, however, that invasions have always been cruel. No cruelty can surpass the events of the last war—warfare from the sky with high-explosive bombs, and finally the atomic bomb. Both Christianity and Mohammedanism have spread their faith in many instances by the edge of the sword. Nevertheless, it is to be borne in mind that the conquest of Palestine by the Hebrews was a slow process, and was not completed during the life-time of Joshua, as it is clearly indicated in the book of Joshua, 13, 1. In fact, the Book

of Judges continues to relate the struggle of the Israelites against the seven nations of Canaan, and admits that the people of Israel intermarried with non-Hebraic neighbors and, in some places, were subjected to their rule.

Even as late as the days of David, we are told that the tribe of the Jebusites, one of the seven nations, still occupied the city of Jerusalem and were, at that time, dislodged from the eminent peak of Zion (Samuel 5, 6; Chronicles 11, 4). Yet peace seems to have existed between David and the remnant of the Jebusites, as the account of the purchase of the granary of Arannah, the Jebusite for an altar (Samuel 24, 16-18), shows. A number of foreigners are mentioned as mercenaries in the armies of David. There was great friendship between Hiram, king of Tyre, and David. The Phoenicians of Tyre and Sidon were Canaanites who occupied the northeastern strip of Palestine. They described themselves as such even as late as their settlement in North Africa and their founding of the city of Carthage.

"Thereafter the Jews split up into two kingdoms. One, the Kingdom of the Israelites with its capital Samaria (Nabulus), lasted 250 years and then fell into the hands of Shalmaneser, King of the Assyrians, in the year 722 B.C., and was led into captivity. The other, the Kingdom of Judah, with its capital Jerusalem, lasted 130 years after the Kingdom of Israel had perished."

Nabulus is not ancient Samaria but the much older Shechem, where Jacob dwelt. It was destroyed by John Hyrcanus, rebuilt by Emperor Vespasian Flavius, and renamed Flavius Neapolis, the Flavian New City. When the Arabs settled there, they corrupted the name to Nabulus. This, however, is immaterial, and mentioned here only to point out the lack of knowledge of the writer of the Ibn Saud epistle.

In regard to the Northern Kingdom, Ibn Saud would do well to read the 30th chapter of the Second Book of Chronicles, which plainly indicates that not all the inhabitants of the kingdom of Israel were exiled. "So they established a decree to make proclamation throughout all Israel from Dan to Beersheba that they should come to keep the Passover unto the Lord the God of Israel at Jerusalem; for they had not kept it in great numbers as it is

written. . . . So the letters went out with the letters from the king, saying: 'Ye children of Israel, turn back unto the Lord, the God of Abraham, Isaac and Israel, that he may return to the remnant that are escaped of you from the hands of the kings of Assyria' (2 Chronicles 31, 5-7)." It is clear from this statement that many inhabitants remained in the land after the conquest of Samaria.

"It was later destroyed by Nebuchadnezzar, the King of Babylon, who burned down the city and the temple with fire, and led the people into captivity to Babylon in the year 580 B.C."

After the destruction of Jerusalem, a great part of the population of Judah remained and was not carried into captivity to Babylon. "But the captain of the

Our New Chanukah

PROUD, fierce Maccabees—bold Jewish warriors,
Your full-faced courage is sorely needed today;
For bowing of the knee and kisses of the rod
Have supplanted your open battle-field bravery.
Too many seek shelter in the shadow of strange walls,
Meet cold rebuff and even then fail to turn away.
Your strength is needed to straighten our arching backs,
To help us declare with a shout our new Chanukah.

—RABBI HERSCHEL LEVINE

guard left of the poorest of the land to be vinedresser and husbandmen." The king of Babylon, Nebuchadnezzar, even appointed a governor over the remnant of the people, a certain Gedaliah, the son of Shaphan.

"The captivity in Babylon lasted seventy years, and then the Jews returned to Palestine by order of Cyrus, King of the Persians."

In Babylonia, the captive Jews had a continual longing to return to the land of their fathers. The 137th Psalm portrays the feeling of the Jews in an alien land: "By the rivers of Babylon, we sat

down and we wept when we remembered Zion." But, as long as the Babylonian empire existed there was no return of the exiles to their homeland. With the destruction of the Babylonian empire, however, and the ascent of Cyrus to the throne of Persia, a new hope arose in the hearts of the Jews, as is beautifully expounded in the 45th chapter of Isaiah. A number of expeditions went to Palestine, the first under Zerubabel, a scion of the Davidic house, then under Ezra, the Priest, and, finally, under Nehemiah. In the last return to Palestine, Jerusalem was restored and fortified. This was about the year 445. It was of this period, perhaps, that the Psalmist sings, "When the Lord brought back those that returned to Zion, we were like unto them that dream (Psalm 126)." More than two centuries elapsed between the first attempt to re-establish themselves in Palestine and the final successful undertaking under Nehemiah. There was much opposition to the restoration of a Jewish commonwealth, especially on the part of the Samaritans, the inhabitants of the ancient kingdom of Israel. It is to be noted that included among the opponents of the Jewish restoration were some Arabs who now occupied parts of the extreme southern end of Palestine.

"The Greek conquest followed in 332 B.C., under the command of Alexander the Macedonian, their rule continuing in Palestine for a period of 272 years."

Little is known of events in Palestine during the Persian rule. We do know, however, that with the Greek conquest under Alexander the Great, a definite state existed and continued to exist during the entire Greek period. Alexander even entered Jerusalem, and granted certain privileges to the Jews.

Ibn Saud does not know that the most glorious period in Jewish history was during the latter part of the Greek period, during the Maccabean revolt, and, afterward, during the reign of the Hasmonian princes. John Hyrcanus ruled over a territory as large as that of David and Solomon.

"The Roman conquest took place next in the year 63 B.C., under the command of Pompey, their rule lasting in Palestine for 700 years."

[Continued on page 30]

ON THE last Sunday of August, 1945, an Austrian-Jewish refugee writer was working in his study, the windows of which overlooked a luxuriant Californian garden. The moon-faced, stout little man with dark brown eyes behind horn-rimmed glasses, was bent over a heap of manuscripts—a selection of his poetry scheduled to appear shortly in its original German. He states, he had just gone through the English translation of what was destined to be his last work, a big novel, “Der Stern der Ungeborenen,” to be published by New York’s Viking Press, while Bermann-Fischer would bring out the German edition at Stockholm. These had been weeks of hard work, but also of deep satisfaction. The country where he had spent most of his life, Austria, had been liberated from the Nazi yoke, and the newly formed association of democratic Austrian writers had appealed to him, Werfel, to return to Vienna. On V-J Day he had watched the jubilant throngs surging through Santa Barbara’s main streets and subsequently discussed with his wife the possibility of making a trip to Europe.

Two years ago, he had had his first severe heart attack, but now he felt well, and his present euphoria did not permit him to think of any imminent danger. Yet angina pectoris, that insidious throttling of the heart, had not disappeared. When his wife Alma entered the study, at 6 P.M., it was all over. Her husband, Franz Werfel, was dead, at the age of fifty-four.

The sad news spread quickly. Only a few hours later the house on Bedford Drive, Beverley Hills, was virtually besieged by mourners. In the week to follow, the Western Union service was taxed by the flood of telegrams of condolence addressed to the widow that came from all parts of the country. Indeed, the Prague-born Jew Werfel had been one of America’s most popular authors. Had the American public been asked to nominate the refugee writer No. 1, Werfel could have been the obvious candidate for that distinction. He was better known to the general public than, for instance, Thomas Mann, Jules Romain, or Sigrid Undset, though they might surpass him in literary merit. It was estimated that more than twelve million Americans read his last published novel,

FRANZ WERFEL—TRAGEDY OF A CHRISTIAN-MINDED JEW

By ALFRED WERNER

“The Song of Bernadette,” and many more millions must have seen its excellent movie version. In 1934 his novel, “The Forty Days of Musa Dagh,” artistically superior to the Bernadette saga, had been on the best-seller list, and many theater-goers could remember his plays, such as “Goat-Song,” “Juarez and Maximilian,” “The Eternal Road,” and “Jacobowsky and the Colonel.”

Genuine poets have been rare at all times, but those whose works conquered the minds of the masses despite their poetic qualities can be counted on the fingers of one hand. Werfel was a poet, one who never lowered his standards to cater to mean instincts, and his astounding success was perhaps a miracle as great as those said to be performed at Lourdes. From 1911, when his first book, a collection of poetry, “Der Weltfreund,” sold extraordinarily well, to his death, Werfel’s unbelievably fertile mind produced about fifty volumes—poetry, novels, dramas, essays, translations. Of course, they vary in literary value, but there is nothing that is not worth reading. While it is impossible even to guess how much of his work will survive, it is safe to say that his creations are a clear mirror of the fears, frustrations, hopes and illusions of an era that, significantly, started with the sinking of the “Titanic” and, no less significantly, seems to have reached its climax with the elimination of a city by a single bomb.

Prague, where he was born in 1890 as the son of a wealthy Jewish glove manufacturer, and which was the scene of many of his narratives, was considered the mystic city *par excellence* among all European cities. It remained the city of Rabbi Loew’s “Golem” (re-discovered in Gustav Meyrink’s fantastic novel), and of Emperor Rudolph II’s court astronomer, Tycho de Brahe (the hero of Max Brod’s finest novel). It is not without significance that two of modern Europe’s deepest minds, Rainer Maria Rilke and Franz Kafka, stemmed from Prague. Compared with the Prague Jew, Kafka, Werfel was a lesser figure in modern lit-

erature. More and more people are beginning to realize, two decades after Kafka’s premature death, that the author of “The Trial” and “The Castle” represented one of the most delicate fruits on the tree of modern Jewish diaspora. Yet what Rudolf Kayser wrote about Kafka can be applied to Werfel as well:

“He may be called an expressionist, since the main feature of his works is a quest for metaphysical values. On the other hand, his characters belong to the world of every-day reality. The tension and conciliation between the finite and infinite worlds, between the ephemeral and eternal, between loneliness and companionship, are pivotal in all his writings. Hence life for him meant a dual existence, a higher and a lower form.”

This creed—that there is an invisible and intangible world in addition to our visible and tangible realities—was expressed in one of Werfel’s earliest poems, “Eine alte Frau geht,” in these simple words: *Diese Welt ist nicht die Welt allein*, “This world is not the only world.”

The contrast between old Prague and modern Europe, noticeable within the gates of the city, may have contributed to the poet’s emphasis upon the dichotomy: This World—Nether World, Substance—Spirit, Materialism—Religion. In other words, Werfel learned to visualize the world not as a unity, but as a battle-field of antagonistic forces, a view found in certain expressions of St. Paul.

The lever, lifting this dilemma from the realm of the subconscious, is a very definite feeling of guilt, to be felt throughout all of Werfel’s books. Is it the social guilt of Kafka’s K. (in “The Trial”), the guilt of one born with a silver spoon in his mouth? Or is it the guilt of a Jew, constantly trying to run away from Judaism? Psychoanalysts, studying his works and contemplating the facts of his life may, some day, be able to answer these questions. Werfel,

reared in a strictly Catholic secondary school (the Piaristen-Gymnasium), consciously identified this guilt feeling with the Christian idea of the original or hereditary sin, a concept entirely alien to Jewish orthodox thinking. It is interesting to note that amidst the exuberant rejoicing of his early poems, his boundless *joie de vivre*, he suddenly remembers the guilt resting on his soul:

*Wie werd' ich diese Schuld bezahlen
muessen? "How shall I have to atone for
that guilt?"*

According to Werfel's philosophy, which strikingly resembles that of orthodox Catholicism, life itself is guilt, as it is a separation from man's metaphysical origin, a departure from God. Man is a fallen angel, bearing the mark of Cain on his forehead:

*Ja, Schuld ist das gewaltige Wort,
Es dreht die alten Globen fort,
Und eb' noch unsre Zeit beginnt,
Werden wir schuldig, dass wir sind!*

There may lie the key to Werfel's *Weltanschauung*. "Guilt" reads the writing on the wall. His novels and dramas usually depict places and times of turmoil and despair. His heroes seem to exclaim, "The time is out of joint!", but it would have seemed un-Christian to the author to "set it right," to revolt against injustice and intolerance. Those who lead a rebellion against injustice, die miserably, even when the right is on their side, like Werfel's "Gabriel Bagradian," head of the Armenians on Musa Dagh. An exception is "Domenico Pascarella," the Neapolitan banker who defies the Fascist rule: but the story's "happy end"—Pascarella is rescued by a Britisher who marries his daughter—lacks the true Werfelesque ring.

One who believes as strongly as Werfel in the Tolstoyan concept of "Don't resist evil," lands eventually in the bosom of the Church. In any event, Werfel's response to Catholicism was not a relatively new phase in his life and letters, not a product of age or exile, as some reviewers of "Embezzled Heaven" and "The Song of Bernadette" claimed. His drama, "Paul Among the Jews," (1925), closes triumphantly with the announcement: "The hour of Christ has come!" But Werfel's infatuation with the Christian faith goes even further back. In

1917 Werfel engaged in a heated controversy with the leader of the Activists, a Berlinese Jewish writer named Kurt Hiller. When Hiller declared that social action was the poet's duty, Werfel answered him in an essay, *Die christliche Sending*, "The Christian Mission," which appeared in one of Germany's leading magazines, *Neue Rundschau* (Berlin, January, 1917). In it Werfel denied the possibility of creating human happiness by means of social action and praised the Catholic concept of the state and the Christian "Consider the lilies of the field" attitude towards the social problem. It was a logical step he took—to give himself up to the "only redeemer," to Christ.

To the Jew, whose very traditions call for social action, this attitude should appear strange and improper, but Werfel was not the only Jew to succumb to the lure of Christendom. The Slovak Jew, Joseph Roth (author of "Job" and "Anti-Christ"), the French Jew, Henri Bergson, the American Jew, Mortimer Adler, and quite a few others tried to escape from the tragedy of our earthly life, with its poverty and wars and revolutions, into what they considered the Nirvana of Christianity. It was not fair to charge that Werfel "sold" himself to the Catholic Church, as some infuriated Jews remarked, embittered about Werfel's treason. In this writer's opinion, Werfel's "conversion" was the act of a sincere man, completely free of economic afterthoughts. "I have dared to sing the song of Bernadette," he wrote in the preface to the novel, "although I am not a Catholic but a Jew. . . . Even in the days when I wrote my first verses I vowed that I would evermore and everywhere in all I wrote magnify the divine mystery and the holiness of man—careless of a period which has turned away with scorn and rage and indifference from these ultimate values. . . ."

And yet, even those who share with him these "ultimate values" will refuse to acknowledge his leadership, if they become aware of their "leader's" utter confusion. Both the National Conference of Christians and Jews, and the Catholic press of America were mistaken when they showered him with praise. For his interpretation of both Christianity and Judaism is as wilful and peculiar—as was

pointed out by a few sober theologians—as are Sholem Asch's ideas on the same subject.

Werfel's biblical play, "The Eternal Road," I fail to consider a genuine expression of Jewish spirit. Those who saw it superbly staged in New York by that great showman, Max Reinhardt, and were deeply impressed by it as a work of art, are advised to read it. Werfel selected and rendered into verse those biblical scenes and passages which he, rightly or wrongly, regarded particularly symbolic of the Jewish destiny. Regrettably, he selected chiefly those episodes of the Old Testament which, while eminently dramatic, do not reveal so much the lofty aspirations of the entire group, as the human, all too human, weakness of certain biblical characters—using the Rembrandtesque darkness without the Rembrandtesque light, so to speak. Neither is the picture Werfel draws of contemporary Jewry flattering: the characters who listen to the Rabbi are overwhelmingly cynical, fanatical or timid. I cannot help agreeing with Professor Solomon Liptzin, author of "Germany's Stepchildren," who has this to say about "The Eternal Road": "What sardonic irony that Werfel, who ever sought estrangement from his coreligionists, should be held up by the unknowing as the ideal interpreter of the Jewish soul! And that a play, which was perhaps born of Werfel's dislike of certain Jewish traits, and which may help to explain and even justify to his own conscience his aloofness from the Jewish tragedy of the nineteenth-thirties, should be blazoned forth as a genuine expression of the Jewish renaissance!"

Werfel's last published book, a collection of essays and aphorisms, written between 1930 and 1944, and published under the title, "Between Heaven and Earth," irritated all progressives in America. For in the heat of his fight against what he called the central heresy of our time, namely, the revolt against metaphysics, Werfel aligned himself with the leaders of Red-baiting and even Jew-baiting. It is sad to recall that the last book he lived to see published abounds in sharp statements against social security, old age pensions, and health insurance; in anti-Bolshevist propaganda and attacks on general education—just because any

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The Real Meaning of the "Chosen People"

THE ELECTION OF ISRAEL

By JULIUS H. GREENSTONE

THE ideals of equality and fraternity which came into vogue at the beginning of the past century led many Jewish thinkers to revise their ideas regarding the age-old doctrine of the Election of Israel. The notion of racial superiority implied in this doctrine was repugnant to the early champions of Jewish emancipation and efforts were made to tone down the objectionable features in it and stress rather the obligations that the idea of the "chosen people" carried with it. Thus, the early reformers revived the old notion of the "Mission of Israel" and made it a prominent plank in their platform. Israel was elected to spread the ideals of a pure religion and an exalted morality among the peoples of the world. By the example set by them, the rest of mankind would learn to appreciate the lofty principles of the Jewish belief and the Jewish mode of life, thereby bringing about the hoped-for establishment of the kingdom of God upon earth. In this manner, they were able to retain the frequent references to the principle of Election in the prayer-books which they compiled, amidst the numerous other changes which they introduced.

In our own day, the doctrine of Israel's election has again become a problem in view of the theory of race superiority which is at the basis of the pernicious Nazi ideology, which has wrought such havoc in our age. Some of our thinkers find this doctrine so irksome that they despair of being able to find a means of reinterpreting it so as to make it fit into the modern conception of democracy which the world has been at great pains to defend and re-establish. Professor Mordecai M. Kaplan considers it as one of the outstanding achievements of the Reconstructionist movement, of which he is the leader, that it had the courage to reject the idea of the "chosen people" and omit any reference to it in the New Haggadah and in the Sabbath Prayer Book, recently published. "The idea of Israel as the Chosen People must therefore be understood as belonging to a thought-world which we no longer inhabit."

In the Torah, the ideal of Israel's election is bound up with the Revelation at Mt. Sinai. The choice of Israel as the recipient of the Revelation was determined by God from the period of the patriarchs (Deut. 10:15) and even earlier. The redemption from Egypt was due to the direct intervention of God in behalf of his beloved people and the step necessary in the realization of God's plan to make Israel the banner-carrier of His Torah (ib. 7.6-8; 14.2). While the choice of Israel for this exalted destiny is thus regarded as due to the special love which God had for Israel and because of the promise made to the patriarchs, the condition of the choice is plainly set out in the narrative preceding the story of the Revelation, as dependent on their faithfulness to the Torah. "If ye will hearken unto My voice, indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples . . . and ye shall be unto Me a kingdom of priests and a holy nation" (Ex. 19:5, 6). Through the Revelation Israel became conscious of a superiority in the spiritual domain which the Torah designates as holy, i.e., set aside and devoted to a high purpose. Many of the specific laws and regulations were expressly enjoined with the view of maintaining in them that feeling of holiness which preserved their integrity and stimulated their consecration to the ideals of their conception of religion and morality.

This consciousness of having been singled out for a definite purpose formed the essential corollary to the belief in the divine Revelation. It is frequently stressed in the Torah and finds further emphasis and clarification in the words of the prophets. The latter idealized the relationship between God and Israel as that of a father to his son (Hos. 11:1; comp. Ex. 4:22, 23) or that of the groom to his bride (Jer. 2:2; Hos. 2:21). The thought that this distinction conferred upon them was conditioned upon their loyal adherence to the Torah was always kept in the foreground, and Amos even justifies the misfortunes that have come to them on the ground of their failure to

carry out the conditions basic to their election. "You only have I known of all the families of the earth, therefore I will visit upon you all your iniquities" (3:2). In spite of their derelictions and backslidings, God still continues His relationship with Israel, inflicting upon them dire punishment, but still loving them as a father loves his son and waiting for the time when the original covenant will become realized by them. Thus the doctrine of the Election of Israel, associated with the cardinal belief in divine Revelation, is also connected with the belief in a Messianic age, forming a link between the two dogmas in Judaism.

The rabbis in their homiletic style still further elaborated on the idea of Israel's election, regarding this as the motive that prompted God to bring this world into existence and as an assurance of the immortality of the Jewish people. The consciousness of the destiny assigned to them made Israel impervious to all temporary ills and ephemeral persecutions, believing that ultimately their ideals and hopes will become established in a regenerated world. The medieval philosophers also took this doctrine for granted and interpreted it, each in his own way. Maimonides did not include it among his articles of faith, but its prevalence throughout the ages as a living, impelling motive and hope, caused it to become a most prominent feature of the Jewish prayer-book and an "unformulated dogma," as Schechter calls it, in the catalogue of Jewish beliefs. Kohler, indeed, regards it as "the central point of Jewish theology and the key to an understanding of the nature of Judaism," and even modern Jewish theologians, such as Leo Baeck and Claude G. Montflore, insist upon the retention of this "unformulated dogma." Ahad Haam, in his essay on "Transvaluation of Values," also stresses the consciousness of the Jewish people of their superiority in the realm of morality, although denying the claim to a mission as interpreted by the reformers. This doctrine, according to him, is that Israel,

"the fewest of peoples," was chosen for moral development, "that is, to give concrete expression in every generation to the highest type of morality, to submit always to the yoke of the most exacting moral obligations." He further asserts that "Judaism does indeed present, in this respect, a unique phenomenon. It distinguishes the Jews from the rest of mankind only in that it imposes on them exacting and arduous obligations; whereas for the non-Jew the yoke is lightened." He admits that in the present age we must realize that "actually we are not superior to other nations even in the sphere of morality," so that our moral superiority is only potential. Perhaps this is also what Morris Joseph had in mind when he said: "It is in no arrogant temper that we claim to be the chosen people. We thereby affirm, not that we are better than others, but that we ought to be better." Dr. Kaplan's criticism of this assertion is hardly tenable. There is no presumption in wishing that we should be better than others, when we have been trained for centuries to regard ourselves as the holders of the eternal verities of religion and morality. We expect that of ourselves. *Noblesse oblige*.

Since Revelation is regarded as the basis of the doctrine of the Election of Israel, the interpretation of the one will affect the interpretation of the other. However, even if we take the interpretation of the extreme rationalists, which rejects the miraculous theophany at a definite time and place, we need not entirely reject the idea of the chosen people. In his "Judaism as a Civilization," Dr. Kaplan regards the implications of the belief in the Election, even if it be designated as "sacred egoism," as important. "That God chose Israel to be His people did not remain an inert idea, but gave point and unity to the entire civilization by which the Jews lived. Every element in that civilization was regarded as contributing in some way to the self-realization which, as the chosen of God, they were in a position to achieve. That civilization was symbolized in and delineated by the Torah. There could be no greater incentive to live in accord with that civilization—the Torah—than the knowledge that it was the principal means through which God indicated His special love for Israel. No wonder that, whenever the Jew was about to read from

the Torah, the scroll of the Law which represented his national civilization, he praised God in the benediction, 'Blessed art Thou, O Lord, our God, King of the Universe, who hast chosen us from all the nations, and given us Thy Law.' " Such an evaluation of the doctrine is quite in harmony with the view held by Jewish sages and thinkers throughout the ages.

The awareness of the Jewish people of the heritage which they possess and the destiny set for them to translate that heritage in their lives is the root idea in the doctrine of the Chosen People. This has no relation to the Nietzschean theory of the Superman or to the Nazi formulation of the super-race that was to dominate all other races. We interpreted our *mission* as the need of living up to the ideals set before us and the duties which we assumed. There are indeed some references to Israel becoming a light to the nations and Isaiah developed the idea of the "servant of God" who is to bring humanity to a recognition of the God of Israel, an idea that finds an echo in the Rabbinic Agada and in Judah Halevi's *Kusari*. Still, our ideal is by no means selfish. We place the main emphasis on the duties that our selection imposes and not on the privileges that it may bring. We were the first people to recognize a moral order in the world, even though there may have been other thinkers in other lands who had glimpses of the imperishable truths which we proclaimed, but they were not conscious of their contributions, or as Dr. Kaplan puts it: "Judaism is unique not in having evolved values which were totally unknown to other peoples, but in having carried common values to pragmatic conclusions never dreamt of by other peoples." It is not immodest to experience a thrill of exaltation and pride in having evolved those precious truths which the greater part of the civilized world adopted. It was due to this sentiment that the Jewish people could withstand persecution, since they found in it an ever inspiring hope and comfort. Far from acting as an opiate on the Jewish consciousness or lulling the Jew into a state of dangerous complacency, it has acted as a most potent stimulus to higher thinking and better living. It has given rise to the sentiment that we are obligated to live up to the high moral standards set be-

fore us. Not only in comparison to the *moujik* known to the Jew of the small Russian villages, but also to the cultured and progressive westerner, the Jew feels that his calling and his life should be without blemish.

The doctrine of the Election of Israel is based on sound logical premises and one need not be a sentimentalist or a romanticist to adhere to it and realize it in his life. It was essentially true insofar as we were conscious of our destiny in past generations and holds true also today. If we regard our traditions and our contributions to human civilization as superior in intrinsic worth, we have the right to consider ourselves as having been especially favored because we were made the custodians of these precious ideals. Other peoples have made notable contributions to the sum total of civilization, but in our outlook on life, religion and morality constitutes the most important elements of that civilization and the protagonists of these elements are not lacking in a sense of dignity or of ethics in entertaining a feeling of pride in being the first to recognize them and make them the guiding principles in their individual and group life. This feeling, constantly associated with the sense of obligation, as laid down at the very beginning of our national life, is free from any tinge of arrogance or self-complacency.

This doctrine also had a most potent pedagogic value in Jewish history and we can ill afford to dispense with it now. In the midst of an unfriendly environment, it is imperative that we utilize every means toward strengthening loyalty and self-respect. The sacrifices that Jewish loyalty entails become less burdensome when we are ever conscious of our destiny and kept ever aware of our dedication to our calling. Who would accuse the Jew who experiences a thrill of exaltation in the knowledge that many of the institutions of American democracy have their roots in our Bible and are part of our conceptions of society, of arrogance? The fact that in our modern milieu we are prone to minimize the differences between us and our neighbors should spur us to a greater effort to hold on to the things and ideas which make us distinct and different.

To those who still believe in divine revelation, whatever construction or in-

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AMONG the anonymous benefactors of humanity a prominent place should be allotted to the man who devised the system of putting numbers on apartment houses. Only 150 years ago addresses had no numeration. Instead, each dwelling was provided with a painted sign-board, bearing the crudely drawn likeness of an animal or a plant. Some of our most aristocratic Jewish names are derived from these signs. The city was Frankfurt on the Main, where General Eisenhower now rules western Germany for the Allies. A century and a half ago, the Jews of Frankfurt were confined to a Ghetto. The Ghetto contained exactly 197 houses. One house was distinguished with the signboard representing an ostrich (Straus in German). The Straus family in America derived their name from this sign. Each of the inhabitants in due course adopted the subject of his house sign as his family name. In this manner names like Schiff (a ship), Adler (an eagle), Ochs (an ox), Rothschild (a red shield), Nussbaum (a nut tree) etc. came into being. It was not only Jews who obtained names via their house signs. The Gentiles proceeded the same way.

A peculiar class of Jewish names includes Kaiser (Emperor), König (king), Bischof (bishop) and Minister. Since no Jew could ever boast of having been an emperor or a king, at least not since the Khazar kingdom was destroyed by Russia in the 10th century, these four high-sounding names have been traced to a Purim custom. Purim was the Jewish carnival. On the eve of the festival many honorable Jewish artisans would dress up as wandering minstrels. Regular ensembles or troupes of amateurs would visit the homes of rich Jews to offer Purim performances. The repertoire was a traditional one. It was either the story of Esther, or that of Joseph. The cast always included a king or emperor (Ahasverus or Pharaoh) and a Prime Minister (Haman or Joseph). It is from these theatrical titles that such family names originated. After a man had played a ruler for many years his fellow actors would occasionally address him with "Hey, king (or emperor), come here." The title would stick, and in time be adopted as a family name. (Krol (Polish for king) and krolevich (Polish for king's son), probably have the same

WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

background. Sometimes such a title-name would be translated into Hebrew. The famous French composer Meilhac (for Melech, king) has traced his name to such a source.

That leaves only Bischoff (bishop) to be explained. It was found that the name is an all too human exaggeration of the name Cohen (a priest). Instead of referring to himself as "priest" on the government register, an application would promote himself to "Bishop," with no harm intended. The anti-Semitic German inspector of the period would maliciously sanction the adoption of this name.

Some Hebrew names were in vogue among the very highest Nazi gangsters who so nearly succeeded in exterminating the Jewry of Eastern Europe. The venomous Dr. Joseph Goebbels bore two revered Jewish names. Joseph is obvious. Less so is the name Goebbels. It is a dialectical mutilation of the name of the Hebrew patriarch Jacob (Kobbel, Goebels). Ribbentrop's given name was Joachim (derived from the Hebrew Jehoiakin), and Herman Goering was given his forename in honor of his father's Jewish friend, Dr. Herman von Eppenstein, of Austria. Never have men so profaned their given names as these three. It is difficult to resist the age-old Hebrew quotation, "May their names and their memory be expunged."

There is one category of surnames which is never given to the members of the laity. These are restricted to Levites or Cohanim, respectively. All people named Rosenbaum, Wolf, Epstein, Horowitz and Mannheimer are Levites. A man named Rapaport, Katzenellenbogen, Nelson and Ginsberg is invariably a Cohen. The connection has never been satisfactorily explained. And while we are on the subject of Ginsberg, I'd like to point out that not all Ginsbergs have been named after the Bavarian city of Günzburg. Those Ginsbergs who originated in Poland, in Russia and points west, very likely owe their name to the Prussian city of Königsberg, a great

commercial junction a century ago. The East European Jews pronounce the name as if it were spelled Ginsberg, hence the great prevalence of this name.

A most curious name is Kikenis. I have known many bearers of this name in Eastern Galicia. By a sort of mental *salto mortale* it has been deduced that the name means Jonah. The explanation will be found in the Bible. According to Jonah, IV, 6, the prophet raised a "tall gourd" to offer him shade. What the King James version (mistakenly) translated as a "gourd" is called "kikuyon" in Hebrew. The next step is obvious.

ANSWERS TO QUERIES:

SEGAL—This name may be spelled Siegel, Segal or Sichel. It means that you bear one of the two most distinguished names in Jewry, names that go back to the time of Moses, 3400 years ago. Moses and his brother Aaron divided the leadership of all the Jewish tribes between them. Moses was their political leader, while Aaron assumed the rank of High Priest. Ever since, every descendant of Aaron was a Cohen, while the descendants of Moses are known as Levites (Levy). The name Segal consists of the initials of the two Hebrew words SEGan Yeviyah (Prince of the Levites), a title proper to a direct descendant of Moses.

SCHONHOLZ—The original name was Schonhals (beautiful neck). It has quite a romantic story. When the Jews of Austria were compelled to assume family names, a young bridegroom appeared with his bride at the office of the name-giving commission. The question was put to the young man as to whether he had selected a name. The bride must have been very beautiful. The commissioner in charge was very distraught and kept murmuring, "What a beautiful neck (the young lady has)." The young husband heard the word Schonhals and eagerly adopted it.

The following is taken from a letter written to a member of the Brooklyn Jewish Center by Maurice Levin, Chairman of the Board of the Hearn Department Stores.

A FEW weeks ago, while walking along a country lane, reflecting on the changing beauty of valley, plain and rolling hills bedecked in late summer grandeur, I happened to pause beside a vineyard that was generously laden with clusters of grapes. Many were so perfectly seasoned and ripened by the blessings of sun and rain that they approximated the perfect fruit nature intended them to be. They hung proudly from the vine as if they were aware of their preciousness to mankind and the glory they contributed to their setting. Others were tangled and snarled, sort of impoverished, puny, undernourished, hollow-hearted, as if nature had ordained that they be outdone by all the rest.

I could not help thinking how similar was the grape on the vine to mortal flesh upon the earth! There are humans who walk humbly and gracefully in their maturer years, seasoned and ripened beneath an ever widening horizon of understanding and social usefulness. These are benevolent, gracious, thoughtful and much devoted to mankind. They live to give up what is best in their hearts as freely as the rose gives up its fragrance to the visiting sun. Others are greedy and interested only in self. They are like misers who hug their gold but remain blind to all of life's riches. They are the stones on the highway of life. They give no hostage to feeling; they make no commitments to other human beings; they have no love, no tenderness, no pity. They remain ever insensible to the great fundamentals of conscience, love and duty; deaf to the irresistible call of life and blind to its highest fulfillment. Yes, these frozen-hearted individuals are the snarled and tangled grapes in humanity's vineyard and bitter, indeed, is their taste in the mouth of those who walk gracefully along the higher levels of life's pilgrimage.

Perhaps, like the withered grapes on the vine, many humans can do nothing to reshape the hedges of their being. In shadow born and in shadow lost, they will continue to blunder like bees in a

setting of great darkness. But we, who have been awakened by the sorrows of our world to the reality of life, face a new challenge. On this eve of peace we face a challenge to dedicate the treasures of soul and the will of purpose to make the light that is returning on our horizon a blazing torch that will forever shine over a happier world than no tyrant can blight, no hater of men extinguish.

As Jews, we are summoned in the name of our God and of the prophets of Israel to find more clearly the true sources of our strength, understanding and vision and, together, to labor with unflinching zeal and untiring devotion to shape the happier world of tomorrow. It is our sacred task to build a world where our

children yet unborn will not have to die with their songs cut off and their strings of promise broken too soon. We must work together in harmony, diligently and persistently for the truth as we see it; weld ourselves to every cause that promises to leave peace and serenity in its wake; bind the bleeding tendons of men and bring healing and blessing to the world.

The faith we have in a quieter earth will only be expressed by the dreams we shall hold in our hearts and by our zeal in putting them into practice. We shall make them alive, vital and productive only if we breathe into them our strength, our vitality and our greatest gifts of soul.

TRUTH IN A VINEYARD

PALESTINE GOVERNMENT CHARGED WITH INCITING ARABS TO ATTACK JEWS

By CONSTANTINE POULOS

(Jewish Telegraphic Agency Correspondent)

THE serious accusation that the Palestine Government has been arming Arabs and inciting them to attack Jews, made by the secret radio of the Jewish resistance movement, has finally been brought into the open.

In the last few months there have been many reliable reports of such activity on the part of the Palestine Government, but those who were aware of them, and had investigated, were reluctant to aggravate the situation by writing an expose. Actually the story has not appeared in the Palestine newspapers, and the Government therefore sees no reason to deny the charges. And, of course, the people who have the evidence cannot risk coming out into the open.

One authenticated instance of the administration's efforts to create trouble between the Arabs and the Jews involves Abdulla Khalil el Sheikh, commander of a Hebron gang which played a prominent role in the disturbances of 1936. Abdulla Khalil had been in hiding since 1936, but

last year the Palestine authorities let it be known that they had no objection to his returning to Hebron, which he did.

At the same time, he received magnanimous assistance from the authorities in the way of agricultural machinery and livestock.

A whispering campaign also reveals that experienced manipulators are operating in Palestine among the Arabs, just as the Allies did against Germany, and vice versa. The most persistent of these rumors deal with the size of the forces that Ibn Saud, ruler of Saudi Arabia, has ostensibly promised to send to the aid of the Palestine Arabs.

The Jewish underground radio charges that the Palestine Government is trying to arrange outrages and attacks, with Arabs set against Jews, and Jews against Arabs, so that when the "two peoples of Palestine fight, the British will enter the fray and prevail over both sides, punish both sides and appear to be playing the role of impartial judge."

A Tale of Two Marvels of Baseball

GOODY AND HANK

By BEN GOULD

THIS is the story of two Jewish athletes. One a native New Yorker, tall and handsome, named Hank Greenberg; the other, a native of Ontario, Canada, stocky and pudgy, named Goody Rosen. Unlike in appearance and personalities, both possess one common asset—the determination to succeed. How well they have achieved their goal is shown by the fact that they are two of baseball's outstanding players.

Greenberg needs no introduction. Baseball's most feared slugger, earning a salary of \$55,000 a year (only surpassed by Babe Ruth), Hank enlisted in the Armed Forces before Pearl Harbor. He served four years in khaki, rising to the rank of captain with the 20th Bomber Squadron in China. Then, dramatically, he returned to civilian life in time to rejoin the Detroit Tigers and single-handedly led them to the American League flag.

This modern combination of Frank and Dick Merriwell then surpassed all previous baseball achievements by spearheading the Tigers' slugging attack in the World Series to victory over the Chicago Cubs. This, mind you, from a man who experts had said was all washed up after many years away from the national pastime.

Today Greenberg is once again baseball's outstanding player, an inspiring hustler, an invaluable asset to his team's morale. When the Tigers needed a home run, Hank slammed one out. When they needed a hit in the pinch, Hank came through. Without him the Tigers were just another team. Greenberg, and Greenberg alone, transformed the team from an ordinary club into world's champions.

Typical of Hank's play was one brilliant piece of strategy that 99 percent of baseball's fans overlooked. It occurred in the first inning of the seventh and deciding game of the World Series. Hank came to bat in the first inning after the three succeeding batters each had collected singles off Hank Borowy. A long drive would just about chase the pitcher from the mound. Everyone expected Hank to tee off on a fast ball.

But Greenberg fooled them all. He laid down a perfect bunt to advance the base runners. So upset was the pitcher by this move that he never regained his poise thereafter and was subsequently knocked out of the box.

That one play demonstrates Hank's value. Few players in the game would have sacrificed his mates. They would have preferred to hit an extra-base hit. But Greenberg thought first of his team, not of himself.

The story of Goodwin (Goody) Rosen, hustling little outfielder of the Brooklyn Dodgers, isn't as well known as Hank's.

This stocky Jewish-Canadian is 32, married and father of a precocious child. Once rated too small to become a successful baseball player, Rosen was the key-man of the Dodger attack all season, and as he went the Dodgers went. When he was hitting over .360 and leading both leagues in slugging, the Dodgers led the National League. But when Goody faltered slightly in August and his average dropped to .340 the Dodgers went into a tailspin and promptly bowed out of the pennant race. Yet Rosen's average was third in the National League.

All this seems strange indeed, for at the beginning of the season, Goody didn't figure in Manager Leo Durocher's plans at all. As a matter of fact, when Rosen was purchased from the Syracuse Chiefs of the International League for \$20,000 the Dodger fans thought President Branch Rickey of the Dodgers was slightly nutty. Goody had played with the Dodgers some years ago and had failed to make the grade. But Rosen vindicated Rickey's judgment. He became a confirmed slugger, a splendid defensive outfielder and one of the most vital cogs in the Flatbush baseball machine.

Yet as far back as March, Rosen was ready to quit the team and return home. "I couldn't see any future in baseball for me as a utility outfielder and just drifting around the minor leagues," Goody recalls. "I just couldn't seem to click with the team."

But Chuck Dressen, the Dodgers' coach and assistant manager, changed the Canuck's mind. He talked to him like a Dutch uncle.

"You just keep hanging in there, Goody," Dressen advised. The shrewd

coach had been around discouraged ball players for many years and knew how to handle them. "Do you want me to tell you what's wrong with your hitting?"

"Gee, I wish you would, Chuck," Rosen pleaded, almost swallowing his ever-present cigar in his eagerness.

"The trouble is that you are keeping your arms too close to your body," the coach answered. "You're pushing the ball rather than hitting it. Get your arms out. Try it for a week my way and then if you still want to give up and quit after that it's all right with me."

Rosen tried it for a week and didn't get results. Then one April afternoon in Brooklyn, Red Durrett, the regular Dodger center-fielder, reported to Ebbets Field with a stomach-ache. A fish he had eaten didn't agree with him. So Durocher sent Goody in to play the position, his first start. And Goody woke up with a bang. He won the game in the last inning with a stinging double.

"After that everything was all right," Rosen grinned. "I knew I could hit. I knew I would always be able to hit. Give Dressen plenty of credit. He kept me from making a fool of myself."

So for a bad fish there was born a star. Of such trifles are stars made. Now his popularity among Brooklyn fans rivals that of the great and far-famed Dixie Walker.

Goody is just a little fellow. He has never played anywhere except in center-field, where he scampers adroitly over the four-leaf clovers. At bat he is most dangerous with men on the bases, for he plays to win always. And many a ball game has been broken up by his dangerous bat.

He's had plenty of ups and downs since he broke in with Louisville at 17 years of age back in 1932. Twice thereafter he came up with the Dodgers and never showed enough promise to linger too long on the premises because Lady Luck kept frowning down on him.

Rosen is always ready to listen to advice. Only on one occasion did he ignore a suggestion. That was when Bill Guthrie, the bombastic umpire, was working behind the plate during one game when the Dodgers were taking an unmerciful beating. Goody came to bat with two out in the ninth and the rain started coming down in buckets.

"Strike out, Rosie," boomed the umpire, "and let's all get out of the rain."

"Not me, Mr. Guthrie," responded Goody. "I never strike out deliberately." Whereupon he lashed a scorcher to deep right center and slid through the mud to third base, proud possessor of a triple.

Guthrie placed his hands on his hips, gave Goody a look of ineffable scorn, then bellowed in disgust, "The game is called." He never forgave Rosen for that triple, either.

But all that is water under the bridge. Rosen is happier now than he has ever been in his life. He loves it in Brooklyn, and Brooklyn fans have an extremely high regard for him.

Before Rosen turned to baseball as a career, the national Canadian pastime of hockey attracted him. He had a whirl at the game with an amateur team in the Ontario Hockey Association. But one evening in the open-air rink at Toronto he took the puck in on the nets and was hit by a towering defenseman. He nearly came apart at the seams.

"I was on my back for a week," said Goody. "So, then and there I made up my mind it was baseball, not hockey, for me. But I never miss a hockey game in the winter. Only I watch it from the safe side of the stands now."

"I was 16 years old when I received my first trial with Rochester," Goody said, looking back at his career. "I hung around for a month and then they told me I was too small and they let me go. But only a few days before that I got two hits off the Giants and batted in the tying run in the eleventh inning. Yet they said I was too small."

And so in 1933 Rosen got a job with Binghamton in the old New York-Penn League. But when Rosen reported, he found that the team already had three left-handed hitting outfielders. So he was promptly shipped to Stroudsburg, of the Interstate League, where Eddie Mur-

phy, the old Athletic outfielder, was the manager. But Goody's luck failed him again. After six weeks the league folded up and Rosen was out of a job again.

All the players were declared free agents, but the owner of the defunct club had an idea. He put in lights and offered Rosen a job playing semi-pro ball all summer. Then scouts began watching Rosen. Eddie Onslow, manager of Harrisburg, made a special trip to see him play one night.

"But luck was not with me that game," grinned Rosen. "There was a lefty pitching against us and I struck out four times, hit a measly pop-up and grounded out. After that Onslow wouldn't even talk or look at me."

But brighter days were around the corner for Rosen. He had a brother, since killed in an accident, working in Louisville. This brother gave all the big shots in that baseball city such a sales talk about Goody that Rosen was ordered to report. But he had no money; couldn't even raise enough to take a bus.

That didn't stop him. He thumbed his way all the way from Toronto to Louisville, came there tired and determined.

This time he made good in Double-A ball. He hit .301 the first year, finished close to the top in stolen bases, and scored 106 runs despite his handicap of 150 pounds. The next season he hit .309. In 1935 he hammered out 190 hits but missed reaching the .300 mark by seven points. Then he proceeded to clout the apple at a .314 pace the next year, and in the summer of 1937 Larry MacPhail bought him for the Dodgers.

He left behind him in Louisville a .312 average, made on 200 hits, including 38 doubles, seven triples and 11 home runs. Batting lead-off, he still knocked in 82 tallies. He finished the campaign in a Brooklyn uniform and kept his .312 average until the end of the year, seeing action in twenty-two Flatbush games.

In 1938 he played in 138 games with Brooklyn, coming to bat 437 times and finished with a mark of .281. But he was the leading outfielder in the circuit and wound up in a tie for first place in outfield assists. Despite this record, he was optioned to Montreal the following campaign, then sold to Columbus, from

which city he went to Syracuse, where he was mighty popular. They even gave him a Rosen Night.

Then came his rescue last year by the daring Rickey.

"When I heard I was coming back to Brooklyn," Rosen concluded, "I was just about the happiest guy in the whole world. We have a great bunch of fellows here and a great chance for the pennant next season. I've been treated like a prince, and my biggest ambition is to get the Dodgers into the World Series."

Quite a man is Mr. Rosen.

Bar Kochba

"We pray thee, do not give assistance to the enemy: as thou needst not help."

This is another of the Isaac Friedlander woodcuts taken from his portfolio, "Invictus — Milestones in the History of the Jews."

These prints have aroused much attention both among Jews and non-Jews. They describe with dramatic power and deep understanding the great turning points in Jewish life.

The *Review* reproduces the prints in their original size.

Colombia to Admit More Jewish Refugees

THE government of Colombia, South America, is reportedly planning to allow entrance to 1,000 Jewish families from Central Europe for further settlement of a Jewish agricultural colony which has been flourishing since 1925. The plan includes probable government credit for seeds, tools and land purchase from large land-holdings previously owned by Germans convicted of Nazi activities.





ARCHITECT'S DRAWING OF THE EDUCATIONAL
INSTITUTE ADJOINING THE BROOKLYN JEWISH CENTER

ANNOUNCING A PROJECT FOR THE ERECTION OF AN
EDUCATIONAL INSTITUTE IN CONNECTION WITH THE
TWENTY-FIFTH ANNIVERSARY CELEBRATION OF THE
BROOKLYN JEWISH CENTER

The Brooklyn Jewish Center is now planning to hold its twenty-fifth anniversary celebration, which was postponed because of the war.

The celebration will begin on Friday evening, April 5th, 1946, continue with a special service on Saturday morning, and will be climaxed on Sunday, April 7th, with a dinner at the Hotel St. George. On that occasion, the happy ceremony of the burning of the mortgage will take place. It will be the most notable celebration ever held in the history of the Brooklyn Jewish Center.

As part of the memorable event, a campaign to raise \$250,000 for the erection of an Educational Institute will be conducted.

The new building, adjoining the present structure, will contain club rooms for the youth, a library, an auditorium, classrooms for the accommodation of all the schools conducted under the auspices of the Brooklyn Jewish Center, and other facilities.

The transferring of the educational department to the new building will make it possible to convert the present classrooms into meeting rooms and to provide additional facilities for social events and for the enjoyment of our large membership, which now numbers seventeen hundred.

We do not intend to raise any funds at the dinner, but hope to obtain the entire amount required before this event. We are certain that, as at all times in the past, the members will do their full share to make this latest project of our institution a complete success.

NEWS OF THE MONTH

PRESIDENT Truman and British Foreign Minister Ernest Bevin announced simultaneously in Washington and in London that the United States Government accepted the British proposal for the establishment of a joint Anglo-American committee of inquiry to examine the question of European Jewry "and to make a further review of the Palestine problem in the light of that examination." Pending the report of that committee, Bevin said, there is to be "no interruption of Jewish immigration at the present monthly rate."

At the same time, President Truman released the text of his letter of August 31 to Prime Minister Attlee in which he urged the admission of 100,000 Jewish refugees to Palestine and stressed that he continued "to adhere to the views expressed in that letter."

The President revealed that following his letter, he was advised by the British Government that "because of conditions in Palestine it was not in a position to adopt the policy recommended, but that it was deeply concerned with the situation of the Jews in Europe." Subsequently, he said, the British suggested the formation of the joint Anglo-American committee.

"In view of our intense interest in this matter and of our belief that such a committee will be of aid in finding a solution which will be both humane and just, we have acceded to the British suggestion," the President said, expressing the hope that the committee would accomplish "its important task with the greatest speed."

The inquiry committee will conduct its work under a rotating chairmanship. The "terms of reference" of the committee, as agreed upon by the two governments, are as follows:

"1—To examine political, economic and social conditions in Palestine as they bear upon the problem of Jewish immigration and settlement therein and the well-being of the peoples now living therein.

"2—To examine the position of the Jews in those countries in Europe where they have been the victims of Nazi and Fascist persecution, and the practical measures taken or contemplated to be taken in those countries to enable them to live free from discrimination and oppression, and to make estimates of those who wish or will be impelled by their conditions to migrate to Palestine or other countries outside Europe.

"3—To hear the views of competent witnesses and to consult representative Arabs and Jews on the problems of Palestine as such problems are affected by conditions subject to examination under paragraphs 1 and 2 above and by other relevant facts and circumstances, and to make recommendations to His Majesty's Government and the Government of the United States for an interim handling of these problems as well as for their permanent solution.

"4—To make such other recommendations to His Majesty's Government and the Government of the United States as may be necessary to meet the immediate needs arising from conditions subject to examination under paragraph 2 above, by remedial action in the European countries in question or by the provision

of facilities for emigration to and settlement in countries outside Europe."

"It will be observed," President Truman said, "that among the important duties of this committee will be the task of examining conditions in Palestine as they bear upon the problem of Jewish immigration. The establishment of this committee will make possible a prompt review of the unfortunate plight of the Jews in those countries in Europe where they have been subjected to persecution, and a prompt examination of questions related to the rate of current immigration into Palestine and the absorptive capacity of the country. The situation faced by displaced Jews in Europe during the coming winter allows no delay in this matter. I hope the committee will be able to accomplish its important task with the greatest speed."

☆

IN London, a jammed House of Commons listened intently as Foreign Minister Ernest Bevin announced the Government's long-awaited statement of policy on Palestine, and reported that the U. S. Government had agreed to the formation of an Anglo-American inquiry commission to study the question of the Jews in Europe and their emigration to Palestine.

"I stake my political future on solving of the Palestine problem, but not within decided improvement in the conditions the limited sphere as presented here," Mr. Bevin told the members of Parliament following an address in which he outlined the functions of the enquiry committee, which were simultaneously

50 Millions Needed for European Jewish Relief in 1946

ALTHOUGH recent measures taken by General Eisenhower have brought about decided improvement in the conditions under which 75,000 Jewish displaced persons are living in former German concentration camps, American Jews must be prepared to supplement military and UNRRA aid for these refugees to the extent of \$500,000 monthly, Dr. Joseph C. Hyman, executive vice-chairman of the Joint Distribution Committee, said at a meeting in Cleveland before 800 Jewish community leaders called to establish the East Central Region of the J. D. C. Dr. Hyman said that the amount is required to establish large-scale educa-

tional and vocational retraining programs for the displaced persons, to increase the flow of supplementary supplies to the refugees and to broaden welfare services in their behalf.

Dr. Hyman said American Jews must be prepared to provide at least \$50,000,000 in 1946 if the Joint Distribution Committee is to extend effective help in behalf of Jewish survivors in Europe, particularly in Poland, Rumania, Hungary and France, where conditions are acute. He expressed the belief that the needs of these sufferers must not be made secondary to any other cause, no matter how worthy.

announced in Washington by President Truman.

He revealed that the British Government proposes to deal with the Palestine problem in the following three stages:

1. Consulting with the Arabs with a view to continuing present immigration to Palestine.
2. Exploring with the parties concerned the possibility of other temporary arrangements.
3. Preparing a permanent and, if possible, an agreed solution for submission to the United Nations.

The Foreign Secretary stressed that the course which the British Government proposes "to pursue in the immediate future" will "in no way prejudice either the action to be taken on the recommendations of the committee of inquiry, or the terms of the trusteeship agreement, which will supersede the existing mandate, and will therefore control ultimate policy in regard to Palestine.

Bevin's speech stressed the "dual obligation" of Britain to the Arabs and Jews and said "the lack of any clear definition of this dual obligation has been the main cause of the trouble which has been experienced in Palestine during the past twenty-five years." He asserted that it had been "impossible" to find common ground between the Arabs and the Jews, alleging that "the differences in religion and language in cultural and social life in ways of thought and conduct are difficult to reconcile."

☆

ABOUT 1,000 rabbis from various Eastern seaboard cities slowly marched from Union Station to the Capitol in Washington, where they were addressed by leaders of the Democratic and Republican parties in the Senate and in the House of Representatives. The demonstration was arranged by the Zionist-Revisionist Organization of America.

The rabbis delivered identical petitions to Congress and the White House and to the British Embassy for Prime Minister Atlee. The petition called for the admission to Palestine of 100,000 Jews from Europe as requested by President Truman, the repudiation of the British White Paper, the creation of a Jewish National Homeland and the release of Jews deported from Palestine to prison camps in Africa and the Near East. At the White

House, a delegation of ten rabbis were received by Presidential secretary Matthew Connolly.

☆

A BITTER attack against Zionism was made by Egyptian Prime Minister Nokrashi Pasha in an address opening the Egyptian Parliament. He accused the Zionists of "trying to destroy the Arab nation" and attempting "to rob" the Arabs of Palestine.

Warning the Allies against the Zionist demand that Palestine be established as a Jewish State, the Egyptian Prime Minister said that the Arab League will do everything in its power to combat this proposal. He emphasized that the present meeting of the Arab League in Cairo is primarily devoted to this question.

☆

DESPITE anonymous threats of death as well as direct exhortations from Moslem leaders, the Chief Rabbi of Egypt, Hayim Nahoum, has refused to issue a declaration renouncing the Balfour Declaration and disowning Zionism in the name of Egyptian Jews.

The campaign for renunciation of Zionism by the Chief Rabbi was vigorously pressed in the weeks preceding the rioting in Egypt earlier. The Grand Rabbi asserted that Arab leaders had been openly demanding, in letters to newspapers, that he come out against Zionism.

Among those who made such demands, the Grand Rabbi said, were Sheikh El Bakhri, supreme chief over the Mussulman religious sects, Sheikh Daraza, a parliamentary deputy, and secretary of Azhar, the Cairo religious university, and Fuad Pasha Abba of the Arab League. These open demands, he said, were followed by several unsigned letters in which his life was threatened.

☆

ENLISTED men and officers of the American, British, Canadian, French and Polish armies, and men of the Jewish Brigade dotted the Rothschild Synagogue in Paris at special services arranged by the Jewish community to observe Armistice Day. Leaders of the community and Jewish chaplains of the various Allied armies spoke.

☆

THE Arab Office in London announced that it submitted a protest to U. S. Am-

JEHOSHUA CHANKIN, PALESTINE PIONEER, DIES

JEHOSHUA CHANKIN, one of the first Jewish settlers in Palestine, who devoted his life to acquiring land for the Jewish National Fund, was buried this week in his family plot on the Gilboa slopes, opposite the Ein-Harold settlement. He died at his home in Tel Aviv at the age of 80.

Born in Kremenzug, Russia, he was active in his early youth in the Russian revolutionary movement, but after the Kremenzug pogrom in 1881 he emigrated to Palestine, where he was one of the founders of Rishon L'Zion, the first Jewish settlement. He was deported by the Turks in 1915, but returned to Palestine in 1918 and had since been engaged in redeeming land for the Jewish National Fund.

bassador John G. Winant against the film on Palestine released by the "March of Time."

At the same time, the Arab Office informed the British Government that should the film be shown in Palestine, it will lead to repercussions. Arab leaders claim that the film "grossly misrepresented" the Arabs in a manner likely "to arouse contempt and antipathy for them."

(Richard de Rouchemont, "March of Time" producer, said in New York that the film "Palestine Problem" was made by two photographers, neither of whom is Jewish, who contacted both British and Palestinian Arabs.)

☆

DR. CHAIM WEIZMANN, president of the Jewish Agency, arrived in New York from London on the "Queen Mary."

During his stay in the United States, Dr. Weizmann will confer with American Zionist leaders on various aspects of the Palestine problem.

☆

CALLING upon the United States Government effectively to further President Truman's request that Great Britain immediately permit 100,000 Jews to enter Palestine, the American Jewish Committee, in a communication to Secretary of

[Continued on page 22]

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Preach Interesting Chanukah Sermon This Friday Night

THIS Friday evening, November 30th, which will be the second light of Chanukah, Rabbi Levinthal will preach on the subject, "The Cruse of Oil in the Chanukah Tale,—and the Story of Oil After the Victory Today." In view of present events this parallel study of the victory of the Maccabees two thousand years ago and the victory of the Allies today should prove of special significance to our congregation.

Cantor Sauler will lead in the congregational singing and will render a special Chanukah number as his solo.

We hope that many of our members and their friends will attend.

Board of Trustees Meeting December 6th

THE next meeting of the Board of Trustees will be held on Thursday evening, December 6th at 8:30 o'clock. Important business will be discussed requiring the presence of all trustees.

Board of Trustees and Governing Board Meeting to Meet December 13th

A JOINT meeting of the Board of Trustees and the Governing Board of the Center will be held on Thursday evening, December 13th at 8:15 o'clock. Members of the two Boards are urged to attend.

Open Meeting of Nominating Committee

THE Nominating Committee will hold an open meeting on Sunday morning, December 2nd at 10:30 o'clock. Center members who wish to offer suggestions to the Nominating Committee are cordially invited to appear at this open meeting.

Junior Congregation

THE following have been elected officers of the Junior Congregation: President, Joseph Newman; Vice-President, Morton Lowenfeld; Vice-President (girls), Grace Griberetz; Secretary, Gloria Mehler; Gabbai, Isidore Wechsler; 1st Usher, David Levin; 2nd Usher, Edward Karlin; Shamash, Robert Kritiz.

HEVRA SHAS HAS IMPRESSIVE CELEBRATION

THE Hevra Shas of the Brooklyn Jewish Center celebrated in a most impressive way the completion of the Talmud tractate, Baba Kama. The Siyum, the first in the history of the Brooklyn Jewish Center, made the occasion for a dinner at which the members of the Hevra and guests were present.

Dr. Elias Rabinowitz acted as toastmaster. In his opening remarks, he eloquently described the significance of the celebration, and called upon Mr. Jacob Doner, the leader of the Hevra Shas, to recite the Hadran. Mr. Doner very ably expounded the underlying principles of the tractate, Baba Kama, and concluded by reading and explaining the concluding few sentences of the Talmud, usually read at a Siyum. Judge Emanuel Greenberg, President of the Center, congratulated Mr. Doner and the Hevra Shas upon their work, and pledged his and the Board's support of this noble enterprise.

The principal address of the evening

was delivered by Dr. Israel H. Levinthal, spiritual leader of the Center. In his own inimitable way, Dr. Levinthal described the function of the Center as a spiritual and cultural influence for both the old and the young, and spoke of the need of clinging to the ancient ideals of our people as well as to meeting the needs of the modern world. He congratulated Mr. Doner upon his splendid work, and expressed his hopes that Hevra Shas will continue its efforts for many years to come. Among the other speakers who brought their greetings were Mr. Goldman, of Congregation Chovevei Torah, Mr. Brandes, of Yeshivah Talmud Torah of Crown Heights, Mr. Abraham Spicehandler, Mr. Max Rudensky, and Mr. Samuel Edelheit.

Cantor Sauler rendered vocal selections.

In appreciation of Mr. Doner's efforts, those assembled decided to inscribe him in the Golden Book. A substantial sum of money was collected for that purpose.

Sunday School Chanukah Program

THE Sunday School Chanukah entertainment will be held on Sunday, December 2nd. Students will report to their regular classrooms at 10 A.M. The program will begin at 10:20 A.M., after the lighting of the Chanukah candles. There will be a special moving picture presentation featuring the latest Palestinian film, called "The Pass to Tomorrow."

Hebrew School Program for Chanukah

THE Hebrew School Chanukah program will be held on Monday, December 3rd. All students will report to their classes at 4 P.M. They will then proceed to the Auditorium. In addition to the film "The Pass to Tomorrow," there will be Chanukah playlets by the students of Mrs. Beder's classes and Miss Ungar's class.

The following have been elected by the students of the Hebrew School:

President, Julia Heimowitz; Vice-President, Bernard Mendelsohn; Secretary, Norman Heiman; Treasurer, Stuart Kessler.

Center Presents Three Additional Torah Scrolls to Jews of Europe

IN addition to the two Sifre Torah which the Center presented to the Jewish community of France several months ago, it now presented three additional Sifre Torah with new *Mantles* and *Etz Chaims* to other Jewish communities in Europe. The presentation was made directly to the committee of cultural affairs of the Joint Distribution Committee and will be shipped abroad within the next few weeks. The Center is grateful to those of our members who responded to this appeal and through whose contributions this gift of three additional scrolls was made possible.

Advance Notice

NEXT Friday evening, December 7th, the sermon will be dedicated to "Jewish Book Month," which is observed throughout the country during the month of December. Our guest preacher will be Rabbi Emanuel Green, who will preach on the subject, "The Story of Some Fascinating Jewish Books."

Additions to the Library

THE following books were added to our library and are now in circulation: "Rabbinic Anthology," Montefiore and Lowe; "Jews in Palestine," Revusky; "Woman Without Love," Mowrois; "Leave Her to Heaven," B. A. Williams; "A History of Western Philosophy," Bertrand Russell; "Germany Is Our Problem," H. Morgenthau, Jr.; "Black Bay," Richard Bright; "Sixty Million Jobs," Henry A. Wallace; "The Black Rose," T. B. Costain; "Benjamin Franklin's Autobiographical Writings," Carl Van Doren; "Song of the Dnieper," Zalman Schneour; "A Partisan, Guide to the Jewish Problem," Milton Steinberg; "The Rise of the Jewish Community of New York, 1654-1860," Hyman B. Girmstein; "Days and Nights," Simonov; "The Cosacks," M. Hindue.

Donations to Library

WE extend our hearty thanks to the following for their generous contributions to our library:

Rabbi Levinthal, in honor of Mrs. Levinthal's birthday
Abner Beder
Gloria Janow
Mr. and Mrs. Sidney Leonard
Joan and Carroll Leonard
Louis Parnes
Mr. and Mrs. Roy M. Liebler
I. Jerome Riker, donation of a Siddur illustrated by Saul Raskin, in memory of his beloved mother

Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Irving Silver on the Bar Mitzvah of their son, Stewart Jay, which will be held at the Center on Saturday morning, December 1st.

Congratulations are also extended to Mr. and Mrs. David M. Fishman of 539 Crown Street on the celebration of the Bar Mitzvah of their son, Herman Norman, at the Center on Saturday, December 1st.

Sabbath Services

KINDLING of candles at 4:04 P.M.

CLUB NEWS

ALL the Center clubs resumed this year's activities with a record registration. The following clubs are now in session:

Junior League—Charles Rubenstein, Leader

Inta-League—Boys—Arthur Safer, Leader

Inta-League—Girls—Rita Safer, Leader

Shomrim—Boys—M. Grumet, Leader

Vivalets—Girls—Miriam Zahl, Leader

Tzofim—Boys—Max Cohen, Leader

Maccabees—Boys—Alex Weiner, Leader

Candle-Lites—Girls—Jean Mehler, Leader

Rachael Judeans—Girls—Muriel Goldberg, Leader

Boy Scout Troop

Girl Scout Troop

Shomrim

THE Shomrim outlined a tentative program for their future meetings and devoted some of the time to the discussion of current topics, such as the atomic bomb and the cardinal post-war problems.

Vivalets

The meetings were of a social nature, with Palestinian dances as the main feature. They formulated plans for a party to be held in the near future. The fol-

lowing officers were elected: President, Mindella Mehler; Vice-President, Anita Brown; Secretary, Eleanor Zelvin; Treasurer, Ilse Bessman.

Tzofim

The outstanding feature of the meetings of the Tzofim was a discussion followed by a debate on the subject, "Resolved, That We Should Keep the Secret of the Atomic Bomb." The officers of the Tzofim are: President, Haskel Klaristenfeld; Vice-President, Herman Lieberman; Secretary-Treasurer, Arnold Kaufman.

Maccabees

In addition to the discussion of some current topics, the members devoted some time in planning a successful basketball season. A report was heard on the Protest Rally in Madison Square Park. The following were elected to office: President, Conrad Lefkowitz; Vice-President, Michael Aronchik; Secretary, Nathan Blumberg; Treasurer, Sandy Lindendbaum.

Candlelites

The Candlelites devoted the major part of their meetings to the planning of activities, appointment of committees and story telling. A well-planned quiz program featured the last two meetings. The officers of the club are: President, Rhona Levy; Secretary, Julia Heimowitz.

Friday evening services at 4:15.
Sabbath services, Parsha "Vayesheh," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 4:30 P.M. sharp. All are welcome.

Mincha services at 4:00.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services (week days) at 4:15.

Young Folks League Chanukah Party

THE Young Folks League of the Center is sponsoring a Chanukah party in cabaret style on Tuesday evening, December 4th at 8:30 o'clock. Our guest for the evening, Rev. Meyer Rogoff, will light the Chanukah candles and sing. Dancing, refreshments and cocktails will

follow. All members are invited. We'll be looking for you.

Congratulations

OUR heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Benjamin Grabisch of 1531 Carroll Street, who announce the marriage of their son, Gilbert, to Miss Charlotte Ritz Seliger on November 14th.

Dr. and Mrs. Benjamin Koven of 1355 President Street on the marriage of their daughter, Shirle Eileen, to Capt. Raphael M. Dansker, USADC, which was held at the Center on November 18th.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of a donation of prayer books from Dr. and Mrs. Harry Kaiser of 1297 Carroll Street in honor of the Bar Mitzvah of their son, Gerald on November 17th.

To All Parents of Men in Service

IN order that we may keep our records up to date, we ask parents of men in the armed forces to please notify us of the following:

The date of their return to this country and the new address if they are still in service, also the date of their discharge.

Please notify us also of any changes of addresses.

Center Rules for the Returning Veteran

THE Brooklyn Jewish Center has adopted the following resolutions concerning returning veterans:

1—Center members serving in the Armed Forces of the United States, as well as sons and daughters of Center members who joined prior to the attainment of their majority, shall receive a paid-up membership in the Brooklyn Jewish Center for one year after their discharge from service. Their eligibility shall be subject to the approval of the Membership Committee.

2—Sons of Center members between

the ages of 21 and 23 who were not members of the institution in their own names at the time they joined the Armed Forces, shall receive one year's membership dues in the Center upon payment of one-half of the regular membership fee. This reduction in membership fee is to apply to those joining the membership of the institution within three months after their discharge. All applications shall be subject to the approval of the Membership Committee.

3—Sons of members over the age of 23, and all veterans who were not members of the Brooklyn Jewish Center at the time of joining the Armed Forces, shall, upon payment of a year's membership dues, receive a reduction of 25% of the regular membership fee, providing they apply for membership three months after their discharge from service. Their eligibility shall also be subject to the approval of the Membership Committee.

All of the aforesaid reductions in membership fee shall apply only to the first year of membership.

NEWS OF THE MONTH

[Continued from page 19]

State James F. Byrnes, declared that the prompt settlement of the issue of Jewish immigration has become a matter of life and death for the Jewish survivors of the Hitlerite persecutions in Europe.

☆

JANUARY 1, 1946 has been set by the French government as the deadline for filing claims for apartments taken from Jews during the occupation.

It is pointed out that at least half of the apartments will never be claimed, either because the original occupants are dead, or because the former tenants lack the means to engage in a lengthy legal struggle for the dwellings.

About ten percent of the claims filed up to now have resulted in favorable decisions from the courts, while only three percent were disallowed. The majority, as can be seen from these figures, are still pending, fifteen months after this city's liberation.

☆

TRIBUTE to Jewish and other chaplains in the U. S. armed forces was paid by General Eisenhower in a message sent to a dinner at the Waldorf Astoria honoring 100 graduates and members of the

Rabbinical Assembly of America who served during the war as chaplains in the American and Canadian armies all over the world. The dinner, attended by more than 1,500 persons, was arranged by the Jewish Theological Seminary of America.

General Eisenhower emphasized that the work of the Army chaplains has been of "inestimable value" to the American forces in Europe.

☆

THE Union of Orthodox Jews of Poland announced plans for the restoration of synagogues and Jewish cemeteries in various parts of the country where Jewish survivors have returned for permanent residence.

☆

DR. HENRY GLUCKMAN, chairman of the National Health Commission, has been appointed Minister of Health for South Africa. He is the first Jew to hold a cabinet post in this country.

Dr. Gluckman, who is 52, was born in Russia and came to South Africa as a child. He was educated in Johannesburg and London and served in the Medical Corps in the last war. In this war, he was a member of the Military Medical

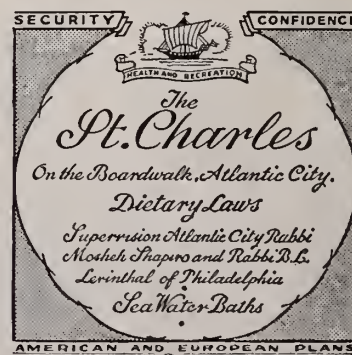
Directorate, with the rank of Lieut. Col. He was elected to Parliament in 1938 as a member of Prime Minister Smut's United Party. The local press carries editorials welcoming the appointment.

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APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMS, HERBERT

Res. 98-120 Queens Blvd.
Bus. Mfg., 131 W. 35th St.
Married
Proposed by Bernard Zises

ABRAMSON, SOL

Res. 436 Eastern Pkwy.
Bus. Restaurant, 45 E. 28th St.
Married
Proposed by Leonard Singer

BARASCH, SAM

Res. 415 Lefferts Ave.
Bus. Printing, 72 Underhill Ave.
Married
Proposed by Louis Serlin

BAYER, GEORGE

Res. 138 Graham Ave.
Bus. Floor Covering, 168 Flatbush Ave.
Single

BELFER, RUBIN

Res. 426 Eastern Pkwy.
Bus. Clothing, 22 Elizabeth St.
Married
*Proposed by Barnet Reibstein,
Louis Simon*

BENJAMIN, ROBERT

Res. 792 Sutter Ave.
Single
Proposed by Dr. Joseph Horowitz

BERGER, ABRAHAM

Res. 1517 Union St.
Bus. Watches, 630 5th Ave.
Single

BERKOWITZ, IRVING

2196A New York Ave.
Bus. Jewelry, 66 Bowery
Married
Proposed by Morris Fried

BERKOWITZ, WILLIAM

Res. 365 New York Ave.
Bus. Furniture, 36 S. 4th St.
Married
*Proposed by Murray J. Danciger,
Norman H. Berkowitz*

BERMAN, HERMAN S.

Res. 96 E. 43rd St.
Bus. Drug Broker, 26 E. 26th St.
Single
Proposed by Leo Deresiewicz

BERSON, JOSEPH

Res. 77 E. 51st St.

Bus. Pharmacy, 401 Nostrand Ave.

Married

*Proposed by Dr. Wm. Berson,
Joseph Goldstein*

BLUTTMAN, JACK

Res. 124 Mackenzie St.
Bus. Printing, 37 W. 20th St.
Married

Proposed by Murray Baim

BOCK, Miss GLORIA

Res. 480 Montgomery St.
Proposed by Joseph Lapidus

BORG, HAROLD

Res. 486 Brooklyn Ave.
Bus. Plastics, 30 W. 36th St.
Married
Proposed by Oscar Kaufman

CAPLAN, MAX

Res. 231 Ocean Ave.
Bus. Lawyer, 217 Broadway
Married
*Proposed by Arnold Reichman,
Frank Wolk*

CERTILMAN, PHILIP

Res. 459 Crown St.
Bus. Real Estate, Same
Married
Proposed by Center Academy

CHODOSH, Miss EVELYN

Res. 944 Lenox Rd.

COHEN, JACOB

Res. 760 Montgomery St.
Bus. Real Estate, Same
Proposed by Mrs. Simon Spiegel

THIS is another banner month for new Center members. In October we published five pages of applications, a record; in this issue this long procession of new members continues.

Our membership now totals approximately 1700, the highest figure in the history of our institution. This great increase is an unusual tribute to the character of the Brooklyn Jewish Center. We believe that only an organization which has proven its devotion to Jewish ideals can be so favored by the community.

We thank the new members for their faith in us, and welcome them into our family.

MAURICE BERNHARDT,

Chairman, Membership Committee

BORGOS, WILLIAM

Res. 240 Crown St.
Bus. Coats, 37 W. 47th St.
Married
Proposed by Milton Rubin

BRAUTMAN, HENRY W.

Res. 225 Sterling St.
Bus. Loan Service, 360 Knickerbocker Ave.
Married
Proposed by M. Bob Epstein

BRESSLER, JULIUS L.

Res. 343 Eastern Pkwy.
Bus. Higher Education, Brooklyn College
Married
Proposed by Center Academy

BRIEFER, HENRY

Res. 755 Ocean Ave.
Bus. Sportswear, 1107 Broadway
Married
Proposed by David Rubenstein

BROWN, NATHAN

Res. 1535 Carroll St.
Bus. Dresses, 285 Powell St.
Married
Proposed by Philip Samuels

COOK, Miss BLOSSOM S.

Res. 26 E. 19th St.
Proposed by Pearl Horowitz

COOK, DR. HAROLD R.

Res. 26 E. 19th St.
Bus. Physician, 163 Ocean Ave.
Single
Proposed by Pearl Horowitz

DEUTSCH, SAM

Res. 1245 Eastern Pkwy.
Bus. Automobile, 40 Liberty Ave.
Married

DRESHER, Miss MOLLA

Res. 2153 E. 13th St.

DRUCKER, DR. ABRAHAM

Res. 415 E. 94th St.
Bus. Physician, Same
Married

Proposed by Dr. Max Goldstein

EISENBERG, GEORGE H.

Res. 746 Lenox Rd.
Bus. Coal, 1305 Grand St.
Proposed by Louis Kotimsky

ELKIND, AARON

Res. 541 Crown St.
Single
Proposed by Nathan Hoffman

- EPSTEIN, WILLIAM
Res. 133 Mackenzie St.
Bus. Watches, 580 5th Ave.
Married
Proposed by Murray Baim
- FABRIKANT, WILLIAM
Res. 178 E. 56th St.
Bus. Jewelry, 155 Canal St.
Married
- FEINSTEIN, DR. AARON T.
Res. 990 President St.
Bus. Dentist, 390 Eastern Pkwy.
Married
*Proposed by Irving Kramer,
Frank Rose*
- FILLER, MILTON L.
Res. 1701 Albemarle Rd.
Bus. Hospital Accessories
Married
Proposed by Leonard Singer
- FINKEL, ABE
Res. 1584 Carroll St.
Single
- FRANK, HY
Res. 446 Kingston Ave.
Bus. Meats, 310 Johnson Ave.
Married
Proposed by Frank Wolk
- FREIDIN, WILLIAM M.
Res. 597 Crown St.
Bus. Paper, 309 E. 22nd St.
Married
Proposed by Hy Gold, Jack Perlin
- FRIEMAN, JOSEPH
Res. 959 Carroll St.
Bus. Hardware, 2035 2nd Ave.
Married
Proposed by Reuben Frieman
- FUNK, WILLIAM
Res. 523 E. 51st St.
Bus. Attorney, 261 Broadway
Married
Proposed by Morton Klinghoffer
- GABA, HERMAN
Res. 1265 Carroll St.
Bus. C.P.A., 363 7th Ave.
Married
Proposed by Dr. Morris L. Levy
- GARLIN, ISIDOR
Res. 706 Eastern Pkwy.
Bus. Jewelry, 216 E. 45th St.
Married
Proposed by Leo Kaufmann
- GEFFNER, MISS GLORIA
Res. 7410 Ridge Blvd.
*Proposed by Adolph Silberstein,
Dr. Simon B. Poyta*
- GOLDBERG, SOL
Res. 432 E. 48th St.
Bus. Florist, 357 Jay St.
Married
Proposed by Jack Rosenberg
- GRAU, LOUIS M.
Res. 77-14 113th St.
Bus. Mfg., 520 8th Ave.
Married
Proposed by Bernard Zises
- GREEN, ISIDOR
Res. 502 Crown St.
Bus. Furs, 345 7th Ave.
Married
Proposed by Mrs. Esther Pressner
- GREENWALD, PAUL
Res. 436 New York Ave.
Bus. Brokerage, 111 Broadway
Single
Proposed by Abe Mann
- GRUBER, JULIUS H.
Res. 751 St. Marks Ave.
Bus. Thread, 147 W. 24th St.
Single
Proposed by Isidor Fine
- GUTHERTZ, JACK
Res. 388 Midwood St.
Bus. Trucking, 203 W. 17th St.
Single
- HACKER, MISS SYLVIA G.
Res. 619 Vermont St.
*Proposed by Adolph Silberstein,
Abe Mann*
- HALPER, HARRY
Res. 1640 President St.
Bus. Dresses, 131 W. 35th St.
Married
*Proposed by Aaron Halper,
Joseph Goldstein*
- HAMBURG, MISS MILDRED
Res. 520 Crown St.
- HANDSMAN, DANIEL
Res. 766 Montgomery St.
Bus. Dyeing, 349 W. 26th St.
Married
*Proposed by Adolph Wexler,
Jacob L. Siskind*
- HEISS, DAVE
Res. 200 E. 53rd St.
Bus. 5800 Avenue D
Married
Proposed by Irving Feldman
- HERMAN, SAM
Res. 1703 Union St.
Bus. Novelties, 200 Himrod St.
Single
- HURWITZ, MERVIN
Res. 1392 President St.
Bus. Liquors, 18 5th Ave.
Married
Proposed by Barney Berke
- ISAACSON, MISS ROSALIE
Res. 368 Eastern Pkwy.
- JAFFE, HAROLD
Res. 235 E. 96th St.
Bus. Dental Tech., 145 W. 45th St.
Single
Proposed by Morris Goldstein
- JAFFE, MORRIS
Res. 1486 Carroll St.
Bus. Bldg. Supp., 5780 Atlantic Ave.
Married
- KAPLAN, IRVING B.
Res. 115 Lincoln Rd.
Bus. Restaurant, 1110 Eastern Pkwy.
Married
Proposed by George Dubrow
- KAYE, MURRAY
Res. 403 E. 54th St.
Bus. Self, 555 8th Ave.
Single
- KELTER, MISS BEATRICE
Res. 765 Lincoln Pl.
- KOSTER, MILTON S.
Res. 901 Washington Ave.
Bus. Pharmacist, 365 2nd Ave.
Single
Proposed by Jack Axelrad
- KROLL, ABE
Res. 9502 Kings Hwy.
Bus. Ice Cream, 399 Blake Ave.
Married
*Proposed by George Friedman,
Moe Goldstein*
- KROLL, JACK
Res. 296 Rockaway Pkwy.
Bus. Ice Cream, 399 Blake Ave.
Married
*Proposed by George Friedman,
Moe Goldstein*
- LATTO, ARCHIE E.
Res. 677 Lenox Rd.
Bus. Attorney, 369 Lexington Ave.
Married
Proposed by Harry Berger
- LEIB, MAX
Res. 367 E. 56th St.
Bus. Furniture, 635 Fulton St.
Single
Proposed by Morris Goldstein
- LIPSCHUTZ, IRVING
Res. 711 Eastern Pkwy.
Single

- LEONARD, MILTON
Res. 2214 Avenue I
Bus. Lawyer, 50 Court St.
Married
Proposed by Center Academy
- LIEBERMAN, MRS. ROSE
Res. 99 New Lots Ave.
Proposed by Center Academy
- LIPSON, LOUIS
Res. 105 E. 54th St.
Bus. Candy, 928 Clarkson Ave.
Married
Proposed by Joseph Goldberg
- MALATZKY, Miss EDNA
Res. 201 Eastern Pkwy.
- MALLET, HERBERT
Res. 221 Linden Blvd.
Bus. Accountant, 11 W. 42nd St.
Single
Proposed by Mrs. Harry Levy
- MARK, Miss MIMI
Res. 1419 President St.
- MAZOFF, HARRY
Res. 112 Manhattan Ave.
Single
- MELAVER, JEROME
Res. 601 Crown St.
Bus. Pharmacist
Single
Proposed by Monroe Cohen
- MILES, NORMAN
Res. 600 E. 21st St.
- MINTZ, WILLIAM
Res. 1513 Lincoln Pl.
Bus. Bags, 114 W. 27th St.
Single
Proposed by Irving Rotwein
- MORANTZ, Miss EVELYN
Res. 601 Crown St.
- MOULTASCH, MANNY
Res. 1703 Union St.
Bus. Diamonds, 71 W. 45th St.
Single
- NEMEROV, HARRY
Res. 723 Linden Blvd.
Bus. Accountant, 305 Broadway
Married
- NITCHUN, Miss PHYLLIS
Res. 947 Montgomery St.
Proposed by Joseph Lapidus
- PASSALES, IRVING
Res. 464 E. 94th St.
Bus. Dresses, 101 W. 37th St.
Single
- PEARLMAN, Miss CATHERINE
Res. 1495 Carroll St.
- PEARLMAN, MEYER
Res. 455 Schenectady Ave.
Bus. Electric, 201 Boerum St.
Single
- PINKS, SUMNER J.
Res. 976 57th St.
Bus. Cake, 160 Graham Ave.
Married
Proposed by Isador Lowenfeld
- PLESS, MILTON
Res. 441 Brooklyn Ave.
Bus. Hats, 580 Broadway
Single
Proposed by Gerald Jacobs
- PRESSNER, MAX
Res. 263 Eastern Pkwy.
Bus. Importer, 932 Broadway
Married
Proposed by Leonard Singer
- RASKIN, HARRY
Res. 474 Brooklyn Ave.
Bus. Accountant, 521 5th Ave.
Married
Proposed by William Smerling
- REICH, EUGENE
Res. 990 Montgomery St.
Bus. Accountant, 285 Madison Ave.
Single
Proposed by Sam Schoenfeld
- REIFF, SOL
Res. 440 Brooklyn Ave.
Bus. Textiles, 1412 Broadway
Single
- RESNICK, IRVING
Res. 482 E. 95th St.
Bus. Underwear, 1610 St. Marks Ave.
Single
Proposed by Mrs. Harry Levy
- ROSE, JOSEPH H.
Res. 961 Eastern Pkwy.
Bus. Knitting Mill, 9 White St.
Married
- ROSS, ARTHUR
Res. 1036 President St.
Bus. Metal Plating, 344 Bowery
Single
- ROTHSTEIN, IRVING
Res. 1329 Carroll St.
Bus. 38 E. 57th St.
Married
Proposed by Center Academy
- RUBIN, HENRY
Res. 214 E. 53rd St.
Bus. Window Displays, Same
Married
Proposed by Sam Schoenfeld
- RUBIN, IRVING I.
Res. 899 Montgomery St.
Bus. Trucking, 1669 President St.
Married
Proposed by Frank Wolk
- RUDES, HERBERT
Res. 559 Elton St.
Bus. Fish, 116 South St.
Single
Proposed by Sam Schoenfeld
- RUDIN, IRA
Res. 1327 Lincoln Pl.
Bus. Adv., 70 W. 40th St.
Single
Proposed by Ephraim Rudin
- SCHIFFMAN, SEYMOUR L.
Res. 266 Ainslie St.
Bus. Foundations, 12 W. 28th St.
Single
- SCHNEIDERMAN, IRA
Res. 165 Meserole St.
Single
- SCHWARTZ, HARRY
Res. 181 Hawthorne St.
Bus. Selling Agent, 350 Broadway
Single
Proposed by Sam Schoenfeld
- SCHWARTZ, IRVING
Res. 468 Empire Blvd.
Bus. Accountant, 217 Broadway
Single
Proposed by Abe Mann
- SCHWARTZ, RICHARD
Res. 181 Hawthorne St.
Bus. Textiles, 347 5th Ave.
Married
Proposed by Sam Schoenfeld
- SEITZ, WILLIAM
Res. 195 Beach 27th St.
Bus. Chemicals, 170 Varick St.
Married
- SHANSKY, MURRAY
Res. 16 Beaver St.
Bus. Distributor, Same
Single
- SHAPIRO, HENRY
Res. 143 E. 59th St.
Bus. Underwear, 149 Roebling St.
Married
- SHAPIRO, IRVING
Res. 1551 Park Pl.
Bus. Accountant, 475 5th Ave.
Single
Proposed by Mrs. Harry Levy
- SHLAKMAN, SAUL A.
Res. 725 Montgomery St.
Bus. Dental Equip., 141 5th Ave.
Married
Proposed by Jack Perlin. Hy Gold
- SILVER, WILLIAM I.
Res. 252 E. 45th St.
Bus. Textiles, 489 Broadway
Married
Proposed by Morton Klinghoffer

SPECTOR, MISS AUDREY
Res. 870 Riverside Dr.
Proposed by Adolph Silberstein,
Dr. Simon B. Poyta

STOLBERG, LEO
Res. 141 E. 54th St.
Bus. Jewelry, 555 8th Ave.
Single

STOLER, LOUIS
Res. 20 Plaza St.
Bus. Tickets, 84 Rogers Ave.
Married
Proposed by Isaac Albert

TAUBLIEB, BEN
Res. 666 Snediker Ave.
Single
Proposed by Harold Rosenstein

THALER, LOUIS
Res. 533 Ocean Ave.
Bus. Whole. Distr., 18 W. 23rd St.
Married
Proposed by Bernard Zises

TUCKER, RUBIN
Res. 919 Park Pl.
Bus. Cantor
Married
Proposed by Judge Emanuel Greenberg,
Joseph Goldberg

TURIM, MARTIN
Res. 560 Lefferts Ave.
Bus. Print, 693 Broadway
Single
Proposed by Abe Mann

WEINER, JEROME J.
Res. 436 Eastern Pkwy.
Bus. Clothing, 1282 Broadway
Single
Proposed by Wm. Weiner

WIENER, EDWARD
Res. 300 Sullivan Pl.
Bus. Knit Goods, 397 Bedford Ave.
Single

WIENER, IRVING I.
Res. 46 Sterling St.
Bus. C.P.A., 551 5th Ave.
Married
Proposed by Samuel Marcus

WULWICK, L. G.
Res. 554 Crown St.
Bus. Shirts, 519 7th Ave.
Married
Proposed by Louis Kohn,
Samuel A. Seeger

YABLON, JOSEPH
Res. 1035 Washington Ave.
Married
Proposed by Center Academy

YOEL, HYMAN
Res. 806 Eastern Pkwy.
Bus. Fire Dept., 998 Liberty Ave.
Single
Proposed by Dr. Henry M. Ellen

ZAREMSKY, SOLOMON
Res. 408 Howard Ave.
Bus. Govt. Agency, 188 W. 230th St.
Single

ZEIIONY, DR. ABRAHAM
Res. 545 Crown St.
Bus. Physician, Same
Married
Proposed by Bernard Leventhal

ZIFF, MISS ROSALIND I.
Res. 1580 Pitkin Ave.

ZUCKERMAN, GEORGE
Res. 1248 St. Johns Pl.
Bus. Theatre, 1501 Broadway
Single
Proposed by Dr. Henry M. Ellen

ZUCKERMAN, HAROLD
Res. 842 47th St.
Bus. Stationery, 395 Henry St.
Married

The following have applied for rein-statement:

BLANKSTEIN, LOUIS
Res. 762 St. Marks Ave.
Bus. 120 W. 42nd St.
Married

DIAMOND, MRS. PAULINE
Res. 387 Crown St.
Proposed by Joseph Goldberg

GLASER, SEYMOUR
Res. 1240 Union St.
Single
Proposed by Murray Glaser

HYMAN, CHARLES
Res. 400 E. 48th St.
Bus. Underwear, 149 Roebling St.
Married
Proposed by Mac Berkley

LEVITAS, NATHAN
Res. 805 St. Marks Ave.
Bus. Drugs
Married
Proposed by Maurice Bernhardt

LITTENBERG, CYRUS
Res. 2337 E. 23rd St.
Bus. Navy Yard, Cumberland St.
Married

LITTENBERG, E. A.
Res. 1545 Carroll St.
Bus. Accountant, 292 Madison Ave.
Married

NEMEROV, DAVID
Res. 170 Hawthorne St.
Bus. C.P.A., 305 Broadway
Married

SHERRY, JOSEPH
Res. 763 Eastern Pkwy.
Bus. Pajamas, 350 5th Ave.
Single
Proposed by Dr. Emanuel Spaet

SILVERMAN, JACK
Res. 451 Kingston Ave.
Bus. Dresses, 1385 Broadway
Married
Proposed by Sam Schoenfeld

MAURICE BERNHARDT,
Chairman, Membership Committee

ADDITIONAL APPLICATIONS
(*Made too late for inclusion in the regular listing.*)

MINES, HERBERT
Res. 763 Crown St.
Bus. Furniture, 35 E. Broadway
Single
Proposed by Jacob Mines

MINES, SEYMOUR
Res. 456 Crown St.
Bus. Furniture, 35 E. Broadway
Single
Proposed by Jacob Mines

SCHIMMEL, HERMAN
Res. 648 Empire Blvd.
Single

Chanukah will be celebrated

Nov. 29 - Dec. 7

For a worth-while

CHANUKAH GIFT

give

RABBI LEVINTHAL'S NEW BOOK

**"A NEW WORLD
IS BORN"**

Copies may be secured at the
Center

KOL NIDRE APPEAL

Ellis, Jacob G.

Hoffman, I.

Brukenfeld, Morris

Cohen, Emanuel

Fein, Hyman (in memory of wife, Helen)

Zirn, Samuel (in memory of departed parents)

Glaubman, Joseph

Holtzmann, J. L.

Leventhal, Julius

Aaron, Hyman

Anonymous

Anonymous

Bernard, Mrs. L. W.

Brenner, Phillip

Cooper, Harry

Forman, Irving G.

Fortunoff, Jacob A.

Goldberg, Maurice E. (in memory of Helen Nathan Goldberg)

Gondelman, Sidney

Goodstein, David

Goodstein, William

Greenblatt, Samuel

Gross, Henry H.

Koch, Louis

Lemberg, Samuel

Leventhal, Norman

Levine, Morris B.

Miller, Morris

Mitrani, Solomon H.

Moskowitz, Samuel

Nemerov, William T.

Ostow, Kalman I.

Polsky, Archie (in memory of father, Solomon Polsky)

Preston, Harry

Robbins Family (in memory of Louis Robbins and Louis Saks)

Rothkopf, Hyman

Schulman, Samuel

Schwartz, Harry

Smerling, Morris

Spatt, Dr. Moses

Sussman, Harold (in memory of parents, Adolf and Lottie Sussman)

Sussman, Sol

Swarzman, Oscar

Wolk, Frank

Brenner, Louis

Zinn, Martin

Our heartiest thanks are herewith extended to the following who responded to the appeal made on behalf of the Center at the last Kol Nidre services:

Parnes, Louis

Aaron, Joseph I.

Abrams, Hyman

Ballas, Max

Beldock, George

Berman, Dr. Harry

Blacher, Charles

Burros, Elias

Christenfeld, Lena (in memory of husband, Samuel H. Christenfeld)

Dilbert, Charles

Freedman, Harry A.

Goldberg, Max

Goldblatt, Sidney (in memory of parents, Jacob and Bessie Goldblatt)

Greenfield, Dr. Samuel

Halperin, Israel

Halperin, Louis (in memory of son, Emanuel)

Isaacs, Edward

Kamenetzky, S.

Kaplan, Abraham

Kaplan, Benjamin

Katlowitz, Harry S.

Katz, Samuel

Klein, Robert

Kohn, Louis

Koven, Dr. Benjamin

Kugel, Simon H.

Lazarowitz, Mrs. I.

Levine, Abe

Levine, Louis

Lipton, Murray (in memory of parents, David and Rose Lichowitz)

Lurie, Leib

Masin, Mrs. Murray (in memory of mother, father and brother)

Miller, Irving J.

Plotkin, Dr. Henry

Posner, Herbert; Joseph, Arthur; Liebler, Roy M. (in memory of Abraham and Rebecca Posner)

Posner, Louis

Puchkoff, Messrs.

Rabinowitz, Dr. Jay (in memory of Morris and Mamie Rabinowitz)

Rinzler, Samuel

Robbins, Sydney J.

Rosenbluth, Isidore

Rottenberg, Samuel

Rudin, Ephraim

Saffer, Louis

Salwen, Nathan

Schiff, Lawrence

Schneider, S. A.

Shapiro, Nathan D.

Shorin, Ira

Shorin, Morris

Sklar, Mrs. John

Sokoloff, Ralph

Stark, Abe

Stolitzky, Dr. Benjamin

Witty, Albert

Yanowitz, Herman

Zakhen, Harry

Goldberg, Abe G. (in memory of father and mother)

Aaron, Bernard J.

Abelov, Saul

Adler, Benjamin

Anderman, Max (in memory of father of Mrs. Mae Anderman, Meyer Eckstat)

Anonymous

Ball, William

Berke, Barney

Bernhardt, Maurice

Bernstein, Alex

Bernstein, Samuel

Blaustein, Karl A.

Daum, Louis

Diamond, Harry P.

Duberstein, Mrs. Mary

Dubrow, Benjamin (in memory of sister, Rebecca Goldberg)

Epstein, Bernard

Epstein, Maurice

Filler, Victor W. (in memory of Lillian Sklar Filler)

Fine, Jesse

Finkelstein, Dr. Reuben

Fleisher, Philip

Forst, Emanuel

Frieman, Reuben

Gabriel, Barnett

Ginsburg, Abraham

Gitlin, Dr. Milton F. (in memory of father, Solomon H. Gitlin)

Glassner, Abraham

Glaubman, Harry (in memory of parents, David and Risa Glaubman, and Ida Wolf)

Goell, Milton J.

Goldsmith, Herman

Goldstein, Dr. Max

Goldstein, Nathaniel L.

Gottlieb, Aaron

Greenberg, Hon. Emanuel

Greene, Harry (in memory of Henry Seinfeld)

Greenfield, Louis

Greenspan, Mr. and Mrs.

Jacob S.

Greif, Abe

Grossman, Harry

Halpern, David (in honor of son, Ira A.)

Hirsch, Mrs. Ida

Korn, Jacob

Krebs, Moe A.

Leff, Mrs. Tillie

Levenson, Julius

Levingson, Isaac

Lewis, Harold (in memory of father, Aaron Lewis)

Lipshutz, Philip L.

Lipson, Sidney J.

Luxenberg, Jonas

Marcus, Dr. Lazarus

Meizels, Julius

Melker, Abraham R.

Meltzer, Samuel

Metz, Max

Nelson, Dr. Louis S.

Rabin, Herman D.

Rabinowitz, Dr. Harris M.

Rachmil, Hyman

Richman, Joseph

Riker, Jerome

Rosen, Morris W. (in honor of 25th wedding anniversary)

Rosenfeld, Isidore B.

Rosenfeld, Irving

Rosenthal, Samuel

Rothkopf, Morris

Rothkopf, Samuel

Safier, Charles

Salit, Kate (in memory of Harris Salit)

Samuels, Philip

Schaeffer, Frank

Schein, Louis

Schnell, Louis

Schrier, Isaac

Schrier, Mrs. J.

Schwartz, Nathan T.

Shapiro, Thomas A.

Siegel, Harry (in memory of parents, Herman and Sarah Safier, and Morris Siegel)

Silverman, Jack

Simon, Louis (in honor of Sgt. Herbert M. Simon, overseas, serving his country)

Spiegel, Simon
 Stelzer, Abraham J.
 Stoloff, Dr. Benjamin
 Weinstock, Louis
 Wohl, Mrs. Sophie
 Wolff, Louis J. (in memory
 of Perl Leah and Shamaï
 Rosenthal)
 Wunderlich, Charles (in
 honor of son Harold,
 in the Army)
 Zechnowitz, Jacob
 Zwerdling, Tobias

Damsky, Bernard
 Golden, Samuel
 Gray, Isidor (in honor of
 two sons in service)
 Rosen, Morris
 Rosof, Al and Murray (in
 memory of father,
 Benjamin Rosof, and
 brother, Abraham Rosof)
 Scheinert, Arthur

Buchman, Harry
 Goody, Charles
 Heimowitz, Joseph
 Joffe, Philip
 Kaufmann, Leo
 Lowenfeld, Isador
 Rivkin, Louis
 Rutta, Thomas
 Wender, Morris

Fine, Charles
 Gottlieb, Irving J.
 Heimowitz, Max
 Horowitz, Sol
 Hyde, Dr. William
 Lack, David S.
 Levy, Harry
 Markowe, Benjamin
 Marvin, Anthony
 Michaelson, Ben S.
 Mines, Jacob
 Nicoll, Samuel
 Prince, Frances (in memory
 of Abraham Prince)

Rosen, Jacob
 Salomon, Herman
 Schrier, Heyman
 Seeger, Samuel A.
 Smerling, William C. (in
 memory of father-in-law,
 Henry J. Taub)
 Spiegel, David
 Stark, Joseph (in memory
 of parents)
 Stark, Samuel
 Zimmerman, Mort

Abraham, Simon
 Albert, Isaac
 Amster, Sol
 Axelrad, Jack
 Brodie, Frank (in honor of
 Pfc. Berton Brodie)
 Dan, Dr. Julius M.
 Douglas, Dr. William
 Eisenberg, Julius
 Eisner, Felix
 Feinberg, Philip F.
 Fink, Dr. Abraham
 Fishman, S. J.

Friedman, Morris (in honor
 of grandchild, Arnold
 Abbot Friedman)
 Gilbert, Dr. Samuel S. (in
 memory of mother,
 Bessie Rose Gilbert)
 Glaubman, Louis
 Gluckstern, Simon
 Godofsky, Elias I.
 Goldberg, Morris
 Haber, Dr. A. Vale (in
 memory of Bertram
 Goldinger)

Heiman, Harry (in memory
 of Mollie Heiman and
 Samuel Cohn)
 Helfand, Hyman
 Herman, Samuel (in memory
 of mother, Ida Herman)
 Horowitz, Irving L.
 Kabram, Irving
 Kabram, Saul
 Kaplan, Israel (in memory of
 Joseph Kaplan, Samuel

Hirschfeld and Fannie
 Hirschfeld)
 Kaplan, Robert (in memory
 of parents of Mr. and
 Mrs. Kaplan)
 Kaplan, Sidney
 Kiel, A.
 Klein, K. Karl (in memory
 of mother, Yetta Klein)
 Klein, Mrs. Louis (in memory
 of husband, Louis Klein,
 and parents)
 Klinghoffer, Morton
 Levy, Jeremiah
 Manes, Edward
 Miller, Samuel
 Perlman, Benjamin
 Polivnick, Isidor
 Reager, Abraham
 Reiner, Herbert H. (in
 memory of parents and
 brother)
 Rosen, Louis
 Rosenberg, Mrs. Rose (in
 memory of Joseph Rosen-
 berg)
 Roth, Louis J.
 Rutenberg, Morris (in mem-
 ory of parents, Isaac and
 Anna Rutenberg)
 Shapiro, Jacob
 Schiller, Murray
 Schless, Charles J.
 Stang, Jack
 Weinstein, Abraham
 Wiener, Isaac
 Witty, Irwin D.
 Zirinsky, Harry
 Zirn, Abraham H.

Natelson, Misses Rebekah and
 Agnes (in memory of
 sister, Rachel Natelson)

Amer, Mrs. Rose
 Becker, Edward I.
 Blickstein, Harry
 Block, Abraham
 Farber, Dr. David

Danciger, Murray J. (in
 memory of mother)
 Goldman, Martin M.
 Grabisch, Benjamin
 Granovsky, Arthur
 Hausner, M.
 Hazeltorn, Samuel C.
 Karlin, Abraham
 Leaks, Miss Dora
 Levey, Sydney S.
 Malz, Manes
 Margolin, Akiba
 Model, Harry I.
 Moskowitz, Mrs. Esther
 Nachmias, Vitalis (in memory
 of mother)
 Nareff, Mrs. Jonas (in mem-
 ory of Mrs. Silverman)
 Ostrow, Theodore D.
 Pashenz, Herman J.
 Rous, Ben
 Schorr, Mrs. Anna (in honor
 of son, Lt. Norman A.
 Schorr)
 Shure, Mrs. Eva (in memory
 of parents, Mr. and Mrs.
 Wechsler)
 Siegel, Moses M.
 Strauss, Irving P.
 Teller, Henry
 Wagner, Murray E.
 Waxman, Mrs. Benjamin (in
 memory of husband,
 Benjamin Waxman)
 Weidman, Albert (in memory
 of father, Samuel Weidman,
 and father-in-law, Morris
 Bree)
 Wolf, Herbert
 Zimmerman, Julius
 Zucker, Manny

Wissner, Benjamin H. (in
 memory of Mrs. Wissner's
 father, Jacob Bernstein)

Center Members Urged to Join Zionist Movement

OUR Center has undertaken the im-
 portant task of enrolling the membership
 of the institution as members of the
 Zionist Organization. This is in line with
 the resolution adopted adhering to the
 Zionist platform.

The Zionists of our community are in
 the midst of a campaign to enroll new
 district members and thus swell the ranks
 of those working for the establishment
 of a Jewish homeland in Palestine that
 shall be open to all those seeking a refuge
 in Eretz Israel.

We appeal to all Center members who
 are not affiliated with the Zionist Move-

ment to enroll during the period of the
 campaign. We urge those who are en-
 rolled Zionist members to join as volun-
 teers and help in the work of making
 Eastern Parkway the banner district in
 the Borough.

Send your membership fee of \$5.00
 (which includes subscription to New
 Palestine), in care of the Center.

FRANZ WERFEL— [Continued from page 8]

social action is, according to Werfel, contrary to his favored "Consider the lilies of the field" philosophy.

The book contains the chapter, "On Christ and Israel," which—against its author's will—offers fuel to nearly all types of anti-Semites, from the Coughlin to the Streicher type. Werfel condemns Jewish nationalism as a perversion of Israel's divine mission to testify to the truth of Christianity, as a wicked attempt to get rid of the curse of being the "Eternal Jew." Jews must not be Zionists; they must not be baptized, either, for baptism would constitute treason—not to Judaism, mind you, but to Christianity. For the Jews, St. Franz declares, must suffer in order to testify to Jesus' martyrdom on the cross: "The Jew who goes to the baptismal font deserts Christ Himself, since he arbitrarily interrupts his historical suffering—the penance for rejecting the "Messiah." The Jew is barred from being a Christian as much as he is from being a German or a Russian—he must wait until the time will be fulfilled when the Grace of God will permit him to acknowledge Jesus as the Messiah. The best and briefest commentary to this confused theory can be found in the first epistle of Paul the Apostle to the Corinthians: ". . . Unto the Jews a stumblingblock, and unto the Greeks foolishness. . . ."

Nevertheless, the de-Judaized author Werfel could not escape from being Jewish in more than one way, regardless of his Catholic leanings. We are reminded of an anecdote told about Carl Goldmark, the composer of the opera, "The Queen of Sheba." One day, Vienna's chief rabbi pointed out to Goldmark several "typical" Jewish phrases in his opera. Almost offended, Goldmark asserted: "I have nothing in common with Jewish music and could have written a Swedish opera as well." "You may not want to have anything in common with Jewish music," the chief rabbi told him, "but don't forget that Jewish music is in you." We do not believe in such metaphysical nonsense as what a Nazi philosopher termed *Rassenseele*, the soul of a race, yet we cannot help sensing something utterly Jewish in Werfel's make-up—for instance, in his relentless pacifism. In his early drama, "Goat-

song," a challenge to contemporary "civilization," there is a Jew among the characters. "Feivel" is characterized as a purveyor of the ideals of righteousness, as one who fights ideas, not men and women, who slashes doctrines and dogmas, but not human beings. Another character, the student "Juvan," asks the Jew: "Do you know why you are the lowest of all men?"

Feivel: "Everyone has a different reason."

Juvan: "Because you cannot understand blood lust."

Feivel: "That is what made us the chosen people."

Two decades later, in the play "Jacobowsky and the Colonel," the same idea turns up in a dispute between "Colonel Stjerbinsky" and "Jacobowsky." Says the Polish officer: "I know that God would not have made human nature so that we can kill each other, if our physical death were real death." Whereupon the Jewish refugee retorts: "A religion for killers!"

One can notice a constant strife within Werfel's soul. This Jew who, had he lived in an 18th century *shtetl*, might have become a Chasidic saint, sought to quench his metaphysical thirst with Christendom—but a Christendom changed forcibly to fit his peculiar trend of thought. A true friend of the disinherited, a kindly and helpful person, he became an enemy of progress because erroneously he identified progress with atheism. The same writer who rendered world Jewry a disservice by portraying in the person of "Herr Kompert" ("Embezzled Heaven"), the most despicable type of Jew, published, shortly after his arrival in the United States the most glowing tribute to the Jewish spirit:

"The Jewish spirit," he wrote in an essay, "My Profession of Faith," "wants to liberate natural man from the thrall of nature and to raise him up to become the image of that which he envisages as supremely good and sacred. For two thousand years 'natural man,' the 'man of the nations,' the 'Goy,' had been groaning under the unwished-for paradox of that eternally unrealizable Thou Shalt—Thou Shalt Not—Thou Shalt . . .

"The enemy's aim is the complete eradication of the Jewish spirit in all its

forms and derivatives from this planet. Therefore, in order to abolish Israel's God and spirit from this planet, the physical carrier of this spirit, the Jewish people, must first be annihilated to the last man. For as long as a single Jew is alive, the flame of that demanding spirit remains burning.

"The road of the Jewish people, of the Biblical spirit, must not come to an end. We Jews today fight for more than the preservation of our communities in the Diaspora, for more than the upbuilding of Palestine. Yes, for even more than our lives. We are fighting God's battle for the salvation of the world."

Thus spoke a sensitive poet, a great artist who meant well, who was sincere, but could not help being confused in these confused times. There is little doubt that the much envied, the successful and wealthy writer Werfel was, essentially, an unhappy man, and that it was no accident that he died of heart trouble. We knew for years that he was severely ill. But like the hero of one of his best works, the old sick watchman in "The Man Who Conquered Death," he refused to die before having fulfilled what he considered his mission. He conceded his failure when he wrote, in "Between Heaven and Earth": "I have touched upon a mystery which I do not feel strong enough nor wise enough to interpret validly." He professed Christianity, yet rejected baptism. He pitied the poor, yet resented Socialism. He failed as a preacher, yet he may be remembered for quite some time as one of the most melodious voices of Central Europe, as a delicate product of the blending of Austrian, Czech and Jewish culture, as a soft cantilena of the world of yesterday which was drowned by the marching of robots and the howling of guns.

ENGLISH TRAIN REFUGEE BOYS AS SEAMEN

A TRAINING ship on the River Thames, London, on which Jewish boys, orphaned by the Nazis, can learn seafaring, is planned by the Jewish Marine League.

Captain J. Helpern, who founded the League eleven years ago, said arrangements had been made to help Jewish sailors to obtain their masters and engineers certificates through London County Council nautical schools.

HAVE THE JEWS A PRIOR CLAIM TO PALESTINE?

[Continued from page 6]

When the Romans came under Pompeii, the latter met strong resistance by the part of the Jews. He entered the city of Jerusalem, and Judea became a Roman province. But the Jews continued to rule themselves in internal affairs. Even after the destruction of the Temple Jews remained in Palestine and exercised a certain amount of self-government.

"In the year 637 A.D. the Arabs occupied Palestine, and their rule last continuously for 880 years."

Palestine came under Arab rule in 637 C.E., with the conquest of Jerusalem by Omar I, the second Caliph. The rule of the Arabs lasted for a little over four centuries, from 637 C.E. to 1058 C.E., when the Seljuk Turks replaced the Fatimide Caliphs.

"Palestine then passed under the rule of the Turks in A.D. 1517, during the reign of Sultan Saleem the First, and their rule lasted for 400 years. The Arabs were the inhabitants and participated with the Turks in the government and ad-

ministration of the country. It was then occupied by the British, who are still there."

The Turks are a people who came from central Asia and are not of Semitic nor European stock. They are in no way related to the Arabs. But, in their wanderings and conquests, they accepted the religion of Islam. The reign of the Seljuk Turks were superseded by the Ottoman Turks, at the beginning of the fourteenth century. The Ottoman Turks were in control of Palestine, except for the slight interruption caused by the invasion of Timurlane. They remained masters of Palestine until the first World War.

The idea of Arabic nationalism arose only after World War I. But the Jews, who dwelt in Palestine almost uninterruptedly for many centuries, and who possessed an independent or a semi-independent state for many years, never ceased dreaming of a restoration. In their prayers, in their thoughts, it was always a return to Zion.

THE ELECTION OF ISRAEL

[Continued from page 10]

terpretation they may give it, the doctrine of Election is an imperative concomitant. Even as the prophet was often forced to enter upon his office against his will, as was the case with Moses, Jeremiah and especially with Jonah, the Jewish people as a people, must continue to exercise its function even if they find it irksome at times. We shall continue to cling to this doctrine and follow the mission imposed upon us and maintain its ideals pertaining to belief and conduct, whether we want to do it or not. Providence has placed this upon us and we are unable to shirk it. We should

strengthen this belief in the hearts of our people and at the same time point out to them how far they have fallen short of the plans held out for them in their selection. We should make it clear to them in what direction they must strive in order to approximate the model set before them, so as to justify the confidence placed in them and the hope held out for them. The rejection of the doctrine of the "chosen people" is a definite break with Jewish tradition and carries with it many perils to the survival and the integrity of our ideals and of our people.

Center Library Resumes Regular Schedule

THE Center Library is now open for the circulation of books in English, Hebrew and Yiddish and its regular schedule has been resumed as follows: Monday, Tuesday, Wednesday and Thursday from 3:30 to 9:30 P.M., and on Sunday morning from 10 A.M. to 3 P.M.

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HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Safier, Eugene, Pvt.

Strauss, Allan



The following is a list of promotions in rank:

Albert, Milton L., Lt. j.g.

Amer, Ely, T/5

Blickstein, Marvin, Cpl.

Bloom, Chas. J., Capt.

Bruman, Milton E., Sgt.

Entlich, Theodore, Sgt.

Freedman, Jerome, Ensign

Goldberg, Ephraim, Sgt.

Greene, Gilbert, S/Sgt.

Kirschbaum, Jonas, Sgt.

Levey, Seymour, S/2 cl. RM

Lowenfeld, Leroy, Sgt.

Meisel, Seymour, T/3

Samuelson, David, Pfc.

Zankel, Harry T., Major

Zirn, Benjamin H., Sgt.

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